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THE *Spiritual Week*,

Consisting of

Rules for the Conduct of

LIFE,

WITH

Meditations and Prayers

For Every DAY.

To which are added

Particular *Offices* for **Lent** and other Times of *Humiliation* and **Fasting**; For the *Sick*; and for the *Holy Communion*.

Let us search and try our Ways, and turn again to the Lord: Let us lift up our Heart, with our Hands, unto God in the Heavens. Lam. iii. 40, 41.

Corke: Printed, and Sold by *John Redwood* in *Castle-street*, 1723.

‡. Lately Printed and Sold by the Printer hereof, The Beauty of Holineſs in the Common Prayer: Being an Explanation and Vindication thereof: As ſet forth in Four Sermons. By Tho. Biſſe, D. D.

BRITISH MUSEUM

As alſo,

A Chronological Table, ſhewing the Lateneſs and Riſe of ſeveral Erroneous Popiſh Doctrines. pr. 4d.

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THE
Spiritual Week.

Rules for our Behaviour every Day.

I. SUppoſe every Day to be a Day of Buſineſs; for your whole Life is a Race, a Battle, a Journey; a continual Approach towards Death. Every Day therefore reſolve with your ſelf to prepare an Offering of Good Works, to be preſented to God in the Evening.

II. Riſe as ſoon as you art fit for Buſineſs, and do as much you can. Begin the Day with Acts of Adoration and Thankſgiving, for Preſervation; which may be *extempore*, and ſhort.

1. Conſider, that perhaps ſome others, no worſe than you, have this Night been hurried from their Beds into the Separate State, there to be reſerv'd in Expectation of Judgment; and yet God, of his undeſerved

Goodneſs, hath ſpared you until now, to repent, and prepare your Accounts.

2. To anſwer the Intent of this Forbearance, conſider what Sins you have been *guilty* of yeſterday; or, ſince ye laſt Time of your ſolemn Repentance; and reſolve, by the grace of God aſſiſting you, to avoid thoſe Sins, and all Occaſions of them.

3. Be careful to undertake nothing this Day, but with ſpecial Regard to ye divine Honour; nothing, in which you may not, with a ſafe Conſcience, implore his ſpiritual Help; without which all Endeavours are fruitleſs.

Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

4. Where-ever you find you have gone aſide, delay not to return immediately; for the longer you go forward, the farther you have back again; and the leſs time left for that, and the reſt of your Journey.

5. Reſolve to ſpend this Day, as that which for ought you know may be your laſt; and remember, that as the Night approaches, ſo Death alſo draws nearer every Moment, and may poſſibly overtake you before Mid-day.

III. Uſe the Morning Prayer; and then read ſome part of the Scripture, as *Proverbs*, *Eccleſiaſtes*, Chriſt's Sermon on the *Mount*, the

the *Epiſtles*: After which examine your ſelf in this manner:

1. Let me conſider, whether *I* am the better for what I have read? Am I inſtructed or further confirmed, in any matter of Faith?

2. Am I taught any Duty, which before I was ignorant of? or any motive to the Performance of it, which *I* knew not?

Do *I* here find any *Precept* which *I* had taken no notice of, or forgot?

3. *Is* there any thing that gives me a more enlarged View of the Beauty of Holineſs; the deformity of Sin? Any new Argument, which appears of force to ſtir me up to the practice of what I am wanting in, or prevail with me to guard againſt the Sin I an inclin'd to? Any threatning of God's Wrath? Any Example of his Judgments? Any inſtance of Bleſſing upon his diligent Servants;

4. Is there what may ſtrengthen me in any Temptation? comfort me under the loſs of Friends, or Health or Goods, or any other Affliction? Any thing which may ſerve to render Death eaſy and happy?

5. Is there any pathetical Exhortation, or affectionate Speech, which may quicken my Graces? Any Petition, Confeſſion, *Invocation*, or Thankſgiving, or Hymn of Praiſe,

which may be of uſe to me in Prayer?

6. Any thing obſervable in the Senſe & Experience of Holy Men of old, relating to the vanity of this World; the Deceitfulneſs, Rewards, and Puniſhment of Sin?

IV. *Finiſh* the remaining part of your *Prayers*; and conſider what is to be the work, or Temptation of the Day; & make your Reſolutions accordingly: Eſpecially, and above all, reſolve to be *watchful*.

V. Let not your Diverſions take up any more Time than may fit you for Buſineſs: Let them not raiſe your Paſſions too much.

VI. Apply to God in ſecret Prayer, as often as your affairs permit.

VII. Every Night before Prayer,

1. Recollect the Errors of the Day: Confeſs, and make all the ſatisfaction you can for them. Renew your Reſolutions of doing better; and give Almighty God the Glory of your good Actions.

2. You cannot ſleep in quiet, if you be not at peace with God, and in Charity with all the World. Conſider that if you do this conſtantly and ſincerely every Night, whenſoever it ſhall pleaſe God to call you to Judgment, you will have but one day to anſwer for.

3. Enquire whether you have convers'd with

with Candor, Affability, and Sincerity? & kept from evil-ſpeaking?

4. Whether you have improved your Time?

5. Whether you have been guilty of any Exceſs?

6. What Temptations you have reſiſted? and whether you have governed your Paſſions?

7. Whether you have neglected any Opportunities of doing good?

8. Whether you have given Thanks for Benefits received? And all this, not after the manner of Men that delude themſelves, but in all Sincerity.

VIII. Set apart one day for Faſting, once a week, or Month, for the purpoſes of Repentance and Mortification, and the advantages of Prayer; and ſet aſide ſomething for the Poor.

IX. Make a Catalogue of your Sins; Acts of Piety; Bleſſings you have receiv'd; Dangers you have eſcaped; that they may excite and ſtir you up to Repentance, Thankſgiving, reſolution to encreaſe in good Works, and Fear leſt you fall into worſe Evils, as a puniſhment for Sin.

At the Foot of theſe, ſet down the Promiſes and Vows you have kept or broken.

X. Receive the Sacrament as oft as poſſible; and in all difficulties, conſult your ſpiritual Guide for Direction.

Practical Directions and Devotions for every Day of the Week.

SUNDAY.

I. BE ſure to intend the glory of God in every Action; whether it be natural, or choſen. *Whether ye eat or drink, do all to the glory of God.*

Begin it in the Name of God with a ſhort Aſpiration; which will make every Action in ſome degree Religious.

II. Live as in the preſence of God, by often repeating *Pſalm* xiij. 7, 8. and cxxxix.

III. Remember that there will come a Day, whoſe evening thou ſhalt never ſee: That thou canſt not tell how near it may be: That to the generality it comes unſuſpected, and unlook'd for, even after Sickneſs. Haſten therefore to make Proviſion for it, by living well, and account every day thou liveſt, an Age.

IV.

IV. It is the higheſt Wiſdom, to arrive at Heaven by deſpiſing the World; for they are bleſſed, whoſe daily Exerciſe it is to converſe with God by Prayer and Obedience, by Love and Patience.

V. It is the greateſt Folly to labour for that which will bring Torment in the end, and no ſatisfaction in the enioyment; to be unwearied in the purſuit of the World, and to be ſoon tir'd in whatſoever we begin to do for a happy Eternity.

VI. Watch over thy ſelf; counſel thy ſelf; reprove thy ſelf; cenſure thy ſelf; & judge thy ſelf impartially. Whatever thou doſt to others, do not neglect thy ſelf; for every Man profits ſo much, as he does violence to his own deſires.

VII. They that follow their own Inclinations, ſtain their Conſciences, and loſe the grace of God. But he that endeavours to pleaſe God, whatever he ſuffers, is beloved of God. It is not a Queſtion, whether we ſhall, or ſhall not ſuffer: But whether we ſhall ſuffer for God, or for the World? whether we ſhall take pains in Religion, or in Sin? To get Heaven, or to get Riches?

VIII. What availeth Knowledge, without the fear of God? The more thou knoweſt, the

the greater is the Account thou muſt one day make. Many get no profit by their labour, becauſe they contend for Knowledge, rather than for a holy Life; whereas the Time ſhall come, when it will more avail thee to have ſubdued one Luſt, than to have known all Myſteries.

IX. No Man truly knows himſelf, but he groweth daily more contemptible in his own Eyes. Deſire not to be known, nor fear to be little eſteemed of, by Men.

X. If all be well within, nothing from without can hurt us; but from inordinate Love, and vain Fear, cometh all Unquietneſs of Spirit, and diſtraction of our Senſes.

XI. He, to whom all Things are alike; who uſeth all Things to the one great End of Living; and ſeeth all things in one; may enjoy true Peace, and reſt of Spirit.

XII. It is not much buſineſs that diſtracts a Man, but deſires of Pleaſures contrary to each other; and the want of Purity, Conſtancy, and Tendency towards God. Who hinders thee ſo much, as the unmortify'd deſires of thy Heart? As ſoon as ever a Man deſires any thing inordinately, he is preſently diſquieted in himſelf. He that hath not wholly ſubdued himſelf, is quickly tempted, and overcome in ſmall Things.

The

The weak in Spirit, is he, that is in a manner ſubject to his Appetite; and he quickly falls into Indignation, Envy, and Contention.

XIII. He is truly great, that is great in Charity, and little in himſelf.

Reflections preparative to Prayer: To be read over every Day of the Week.

1. COnſider with your ſelf, what you are about to do. *Before thou prayeſt, prepare thy ſelf; and be not as one that tempteth the Lord.*

2. Conſider, that to make any Addreſs to God without a *Reſolution*, at leaſt, to ſet thy ſelf heartily, and wholly to his Service; is not only fruitleſs, but hurtful, and that which will turn thy very Prayer into Sin.

3. Remember thy own Meanneſs, and the Majeſty of Him to whom you ſpeak: That He is the great King of Heaven & Earth, and thou a Worm.

4. Conſider how unworthy you are to receive the leaſt Favour from him, whom you have ſo often and ſo highly provoked, in Deſpite of his continual Mercies to you.

5. Conſider how great a Favour and Benefit you enjoy, in this Liberty of approaching Almighty God.

6. Be

6. Be ſober and moderate in your Petitions.

7. Remember that he is a Spirit, & ſees into the Heart; and therefore not only your Words, and Behaviour, but alſo your Thoughts and Imaginations, muſt be ſuch, as may not offend his pure Eyes.

8. Let your Praying be rather *frequent* than *long*; that the tedioufneſs of many Words may not weary and cool your Devotion of Mind.

9. Recollect, & withdraw your Thoughts from the World, that they may be wholly intent upon the Buſineſs you are about. And this you may do by Meditation, or preparatory Prayer, or Reading ſomewhat in the Scripture, or other pious Book.

10. Now when you have thus brought your Gift to the Altar, remember the Advice of our *Saviour*; firſt put away all Malice and Hatred out of your Heart, and forgive all others, before you preſume to ask Pardon for your ſelf.

And know that this is a Qualification ſo neceſſary, ſo eſſential to the Performance of *Devotion*; that our *Saviour*, in that very ſhort Prayer of his own, thought it worth mentioning; and that too, as a Condition; *Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.*

A

A Prayer for Holy Intention.
To be uſed every Day.

O Eternal God, who haſt made us Men for thy Glory; ſanctify all my Thoughts and Deſigns, my Words and Actions; that whatever I ſhall think, or ſpeak, or take in hand, may by me be deſign'd to the glorifying of thy holy Name, and by thy ſpecial Bleſſing effectual to that high purpoſe. Let no Pride, or Self-ſeeking; no Revenge, or Covetouſneſs; no little Ends, or mean Imaginations, unhallow them; but let my Body be always the Servant of my Spirit; and both together, a reaſonable, and lively Sacrifice unto thee; that ſo by doing every thing to thy glory in this *World*, I may be made Partaker of it in the *World* to come; thro' *Jeſus Chriſt* our Lord.

For a Senſe of the Divine Preſence,

To be uſed every Day.

ALmighty God, who filleſt all Things with thy Preſence; who art every where by thy Nature and Power; in Heaven by Glory; in Holy Places, by Grace

Grace and Favour; in the Hearts of thy Servants, by the Holy Spirit; in the Conſcience of Man, by thy Teſtimony: Teach me to walk always as in thy Sight; to fear thy Majeſty; to reverence thy infinte *Wiſdom*, and univerſal *Knowledge*: That I may not dare to commit anything offenſive to thoſe Eyes, which cannot behold Iniquity; but with ſo much Care and Reverence demean my ſelf, that my Judge may not be my Accuſer, but mine Advocate; and that expreſſing the Belief of thy Preſence here, by taking heed to my Ways, I may feel the Effects of ſo doing, in a full Participation of thy *Glory*, thro' *Jeſus Chriſt* our Lord.

A Morning PRAYER for all the Week.

1 For Acceptance.

O *ETERNAL, and moſt Glorious God! th' Great Creator, the Gracious Preſerver and Wiſe Governor of the World! Holy, Holy, Holy, Lord God Almighty; which was, and is, and is to come! I ſinful Duſt and Aſhes, in a deep Senſe of my own Weakneſs and Indeſerts, and an humble Dependance on thy Infinite Power and Goodneſs, preſent my ſelf before the Throne of thy Grace, to offer up my Sacrifice of Praiſe and Thankſgiving. O thou that heareſt Prayer, and*

of

of whoſe only Gift it cometh, that we are able to pray unto thee as we ought; in Mercy behold my Infirmities, and ſend down thy Holy Spirit of Grace and Supplication upon me; that I may worſhip thee in Spirit, and in Truth; with ſuch Fixedneſs of Mind, and Fervency of deſire; ſuch Humility, Reverence, Faith, and Charity, as thou wilt be graciouſly pleaſed to accept, thro' the Mediation of Jeſus Chriſt, *thy only Son, our* Saviour.

2. *Confeſſion, and Petition for Grace.*

'Tis true, O Lord, I am not worthy ſo much as to lift up my Eyes to that Holy Place where thou dwelleſt; ſince in the Courſe of my Life I have grievouſly offended thy Divine Majeſty, by innumerable Tranſgreſſions of thy Laws, in Thought, Word, and Deed; and that too, often againſt the Voice of my own Conſcience, the Motions of thy Spirit, and the moſt ſolemn Engagements to the contrary. *Lord*, I confeſs, I do moſt juſtly deſerve to be for ever baniſh'd from thy Preſence, and to have my Portion in the Fire unquenchable.

I have no hope O *God*, but in thy tender Mercies, which are over all thy Works, and in the Merits of thy ever bleſſed *Son*. O remember his full, perfect, and ſufficient Sacrifice; and be not extreme to mark

what I have done amiſs; what I ſincere
ly repent of; what I am heartily ſorr
for; what I fully purpoſe, under thy Aſſi
ſtance, hereafter to relinquiſh. Not for m
Sake, O *Lord*, not for any thing that be
longs to me; but for thine own Sake, fo
thy Name Sake, for the glory of thy Truth
and for thy Mercies Sake: For the Sake o
Jeſus Chriſt the Mediator, receive me tha
am returning to thee, my *King*, and my *God*
Increaſe, I beſeech thee, my Senſe of the
great Evil of Diſobedience; work in me
a more perfect Contrition, and turn my
Heart ſo entirely unto thee, that I may bring
forth Fruits meet for Repentance. Shed the
Light of thy Grace in my Heart, and ſtir
up all the Powers of my Soul, to praiſe and
glorify thee. Deliver me from the Bondage
of Sin, and from a ſlaviſh Spirit in the Ways
of Religion. Grant that I may obey, not
only becauſe I fear, but becauſe I love thee;
that I may with Chearfulneſs and Delight
perform what thou wouldſt have me to do,
and willingly ſuffer what thou wouldſt have
me to ſuffer. Let no Calamity drive me
from thee, nor any Proſperity cauſe me to
forget thee; but grant that all thy Provi-
dences towards me, may work together for
my Good, and be as ſo many Meſſengers
of thy Love to my Soul, to bring me near-

er

r thy ſelf. Diſpoſe me to a Conſcientious ttendance on the Duties of my Calling; & aily increaſe in me the Graces neceſſary o the acceptable Performance of all ſuch *ood Works* as thou haſt appointed for me. Give me, O *Lord*, the Spirit of Knowledge nd Underſtanding, of Uprightneſs, Hu-ility, Patience, Courage, and Conſtancy, nduſtry and Vigilance. Above all, inſpire ne with an ardent Love of thee my *God*, & f our Saviour *Jeſus Chriſt*, in whom thou rt well pleaſed; with a tender Concern for he glory of thy Name, and the Good of Mankind: That I may rightly employ the Talents intruſted with me; and, being able o render an Account of my Stewardſhip, may at the laſt Day receive a Crown of Righteouſneſs.

3. *Interceſſion.*

And I beg leave to commend unto thee O *Lord*, all my Fellow-Creatures, humbly beſeeching thee to unite them under one Shepherd. And may all thoſe who name the Name of *Chriſt*, further the Advancement of his Kingdom, by departing from Iniquity, and walking worthy of their Profeſſion.

Bleſs theſe Nations to which I belong; and in great Mercy to them, ſave and de-

ſend thy Anointed Servant King *GEORGE*. Endue all thoſe in Authority under him, whether in Church or State, with Gifts neceſſary to the Diſcharge of their ſeveral Truſts.

Have Mercy upon all that are in affliction, of Mind, Body, or Eſtate. Give them Patience and ſure Confidence in thee; ſanctify thy Fatherly Viſitations to their Profit, and in thy good Time command Deliverance to them.

Grant all my Friends and Benefactors, whatever thou ſeeſt needful to their Souls or Bodies: Defend them with thy Heavenly Grace, that they may continue thine for ever.

4. *Thanksgiving.*

And now, O *Lord*, as I depend upon thy free Bounty for the Supply of my Wants, ſo do I magnify thy *Goodneſs*, for thy paſt and preſent Mercies. I thank thee for a Nature capable of Eternal Happineſs; for my Education, Friends, Health, and all other Advantages; for all the Helps and Opportunities thou affordeſt me of growing wiſer, and better. Above all, for thine ineſtimable Love, in the Redemption of the *World* by the *Blood* of *Chriſt*. I thank thee for thy Patience and Long-ſuffering; for

this

this Night's Preſervation, and for bringing me ſafe to the beginning of this Day. *What ſhall I render unto the Lord, for all the Benefits he hath done unto me?* Shall I not return thy own Gifts unto thee, freely offering all that I am, all that I have, to be diſpoſed of, according to thy *good Pleaſure*! Aſſiſt me, O *Lord*, in making *good* my *Reſolution* of obeying thee for ever. Give me a new Heart, new Deſires and Affections; that I may love thee with more Sincerity, and ſerve thee with a faithfulneſs more anſwerable to the Bleſſings thou Vouchſafeſt me thy unworthy Servant. Convince me powerfully of the Vanity of all Things here below; that I may repoſe all my confidence in thee, and make thee alone my Delight, my Guide, and my Councellor. Give me grace ſo to number *my Days*, ſo to attend to the Frailty, Shortneſs, and Uncertainty of Life, that I may immediately go about the Execution of theſe my good Purpoſes; *make haſte, and delay not, to keep thy Commandments*; and no longer put off that great Work of Praiſing thee indeed, upon which my Eternal Happineſs depends. Grant theſe Things, I humbly beſeech thee, for *Jeſus Chriſt* his Sake, our Mediator and Redeemer.

On Sundays, *add*;

O *Lord*, the Creator of Heaven and Earth! I praiſe thee in behalf of all thy Creatures: I bleſs thee for thy Goodneſs to us in them: I give thee the Glory of that Plenteous Proviſion thou makeſt for them: I thank thee for thoſe of them that any way miniſter to our Uſe or Pleaſure, and for thoſe that loſe their Lives for the preſervation of Ours. Glory be to thee, O *Lord*, who in compaſſion to our Weakneſs, which is not capable of an uninterrupted Contemplation of thee, haſt appointed a Day for the ſolemn Remembrance of thy Goodneſs and Majeſty. Let me ever eſteem it my Privilege and Happineſs, to have a Day of Reſt ſet apart for thy Service; and wherein we have nothing to do, but to admire, to praiſe and love, and ſerve thee for our Good. And grant, O Holy Father, that thy Bleſſed Spirit, who on the firſt Day of the Week deſcended in miraculous Gifts upon thy Apoſtles, may deſcend upon me, and all Chriſtian People, that we may be always in the Spirit on the *Lord's-Day*. And as the Salvation we there-in commemorate, exceeds the Work of Creation, which was the Subject of the *Jewiſh* Thankſgivings; ſo let our Zeal and De-

Devotion proportionably exceed theirs alſo. Pardon all my former Neglect of thy Sabbaths, and let not my unworthy Behaviour in the Sanctuary, cauſe thee to withdraw thy Bleſſing from thine Ordinances. Let all the Actions of this Day be ſuch, as may beſt promote the End for which thou haſt inſtituted it. And whenever I ſhall be called to the Houſe of the *Lord*, remove from me all vain and worldly Thoughts: Open and enlarge my Heart, that may attend to thoſe Things that ſhall be ſpoken; and grant, that the chief End of my Hearing may be, to do thy Will, O *God*. Let my Soul be filled with an awful Senſe of thy Glorious Majeſty. Preſerve me from Careleſneſs, Irreverence, and the Wandrings of Deſire; and from whatever elſe may hinder my acceptable Performance of the Duties of that Holy Place. Let my whole Soul and Spirit be, in the moſt ſenſible manner, affected in every Part of the Publick Offices; that I may be really, and deeply humbled in the the Confeſſion of Sin, and feel what I ſpeak: That I may in reality want, and covet, and long for all thoſe Graces, which are the ſubject of our Prayers; and be truly and unfeignedly thankful for every one

of

thoſe Mercies, for which I outwardly give Praiſe. O deliver me from the Curſe of *Barrenneſs* under theſe great Opportunities, and continue it the ſteddy Reſolution of my Soul, to render Obedience to thy Will in all things; and let me not reſt ſatisfied with the bare Performance of Religious Duty, but daily examine what Improvements I make? Whether I am better prepared for the Hour of Death? more indifferent to the Pleaſures of this World? and more confirm'd in the Habits of Virtue? Grant this for *Jeſus Chriſt* his Sake.

A Prayer, which may be uſed at Noon, or any Time of the Day.

I Adore thee, O thou infinitely Great, and Bountiful *God*, Maker of Heaven and Earth! And in a deep Senſe of thy Goodneſs towards me, I offer up my Praiſes to thy Divine Majeſty, for all the Bleſſings thou haſt beſtowed upon me, from the time of my Birth unto this Day. And that I may be able in ſome meaſure to anſwer the great Obligations thy Providence has laid upon me, I now preſent my ſelf before thee, humbly beſeeching thee ſo to fill me with thy heavenly Grace, that I thy Creature, and the Purchaſe of thy *Son*'s *Blood*, may

may become (as I ought) a Living Temple, ſanctified and devoted to thy Honour and Service; and ſuch wherein thou may'ſt delight to make thy abode, now and for ever.

To this End, O *Lord*, give me to conſider, and that ſeriouſly, that thou art a *God* very greatly to be feared for thy Power & Juſtice; greatly to be loved for thy infinite Perfection, Goodneſs, and Mercy; and greatly to be praiſed for thy liberal *Bounty*, & Loving Kindneſs: Thou that art the Author, and End of my Being; my true and *only Good*; the cauſe of all *my Joy* and Happineſs. Give me Grace alſo duly to conſider, and always remember, what I my ſelf am: That I am a Creature; a poor, empty, weak, imperfect Being! That I have nothing, but what I receive from thee; that I can do nothing, but what I do by thee; nor know any thing, but in thee, & in thy Light: That in thee, I have my Life and Motion, my Being, my Happineſs, my All. Grant, O *Lord*, that I may further conſider, that I am not only a Creature, but a ſinful one; a Creature acting againſt the End of his Creation, againſt the Laws of his Creator, againſt the Dignity of his own Nature, and againſt his true and greateſt Intereſt

tereſt, both here and hereafter: That I have not loved thee as I ought, with my whole Heart, and Soul and Strength; nor as I might, according to the Meaſures of thy Grace, and the Abilities thou haſt given me. O *Lord*, give me grace thoroughly to weigh and conſider what I ought to be to thee, my *God*, engaged by ſo many undeſerved Bleſſings; and, for thy Sake, alſo to my Neighbour, and my ſelf: That I ought to be Holy, Juſt, Charitable, and Temperate: That I ought not to live carleſly, and at random, as thoſe who have no Senſe of thee, nor of their Duty, and who believe neither Heaven nor Hell; but as one that now lives in thy Preſence, and muſt hereafter give thee an Account; and be either eternally happy, or eternally miſerable, according as I demean my ſelf in this ſhort time of Trial; and that therefore *denying all ungodlineſs, and worldly luſts, I may live ſoberly, righteouſly, and godly in this preſent World; looking for that bleſſed hope, and the glorious appearance of the great* God, *and our Saviour* Jeſus Chriſt.

Fix, O *Lord*, theſe Conſiderations in thy Servant, and let them ſink ſo deep into my Heart, that they may bring forth in me the fruit of good living, that ſo my Spirit

Spirit may be pure, and right within me; my Life may be holy, my Death comfortable, and my Reſurrection joyful. Grant this, O *Lord*, for *Jeſus Chriſt* his Sake.

A Prayer for the Evening.

1. MOST great and glorious *Lord God*, the Creator, Preſerver, and Governour of the World, and our moſt merciful Father in *Jeſus Chriſt*; I humbly beſeech thee, for his Sake, to aſſiſt me in the Prayers and Supplications which I am now about to offer up to thy Adorable Majeſty; and grant, that *the words of my Mouth, and the meditations of my Heart, may now* (and ever) *be acceptable in thy ſight*, O Lord, *my ſtrength, and my redeemer.*

2. I confeſs, O *Lord*, that by my numberleſs Tranſgreſſions of thy *Holy Laws*, I have render'd my ſelf altogether unworthy of the leaſt of thy Favours, and moſt juſtly liable to the ſevereſt of thy Judgments, *eſpecially by* —— —— —— But O Gracious Father, be pleas'd to deal with me, not according to my Deſerts, but according to the Multitude of thy tender Merces in thy Son *Jeſus Chriſt*. For his Sake, who is the Propitiation for our Sins, and our Advo-

cate

cate with thee, be merciful unto me in the free Pardon of them all, thoſe of this *Day* particularly. O give me an Intereſt in ỹ Blood of that immaculate Lamb; and grant, that I may not, by continuing impenitent and unreformed, render his ſufferings ineffectual to the Salvation of my Soul. And grant that the Remembrance of my former Miſcarriages, may create in me Humility; render me more ſenſible of my Dependance; more thankful to thy preventing grace; and more compaſſionate to the Failings of others.

3. *Imprint on my Soul, I beſeech thee, ſuch a lively and abiding Senſe of that great and terrible Day of the* Lord, *wherein all Mankind are to appear before the Judgment Seat of* Chriſt, *as may continually influence all my Deſigns and Actions; and make me careful ſo to live, as I may never be unprepared for the moſt ſudden Death. Bleſs thy Holy Catholick Church, and that part of it which thou haſt planted in theſe Nations. Bleſs thy Servant King* GEORGE, *and all that are put in Authority under him. Give to them, to me, and to all Chriſtians, our Friends and Benefactors, and thoſe in Miſery eſpecially, whatſoever thou knoweſt to be propereſt for us in relation to our Spiritual, Temporal, and Eternal Welfare.*

4. To

4. *To theſe my Interceſſions, let me never forget to add the Sacrifice of my Praiſe and Thanksgiving, for the great and manifold Benefits thou haſt vouchſafed to me and all Mankind. Adored be thy Name, O* Lord, *for thy Creation, Providence, and aſtoniſhing Love in reconciling the World to thy ſelf, by the Death of thy only Son* JeſusChriſt. *I Praiſe thee, I bleſs thee, I magnify thee, for calling me into thy Church, and thereby placing me in a State of Salvation; for enlightning, and ſanctifying me, by thy Word and Spirit; for all thy Reſtraints from Sin; and the Power afforded me to do any thing acceptable in thy ſight. I bleſs thee for my Health and Safety, and the competent Proviſion thou haſt made for me, of all Things neceſſary both to this Life, and a better; for thy merciful Preſervation of me the Day paſt; humbly beſeeching thee to continue it towards me this Night; that if thou art pleaſed to add another Day to my uncertain Life, I may be enabled to employ it to thy Glory. And that I may do ſo, grant, O Heavenly Father, for* Jeſus Chriſt *his Sake; in whoſe bleſſed Name and Words, as I offer up ſo, I conclude my imperfect Prayers,* Our Father, &c.

MONDAY.

XIV IT is not given to Man, to know what ſhall come to paſs; why then doſt thou flatter thy ſelf

with many Years to come, when thou canſt not have any Aſſurance, whether the next hour ſhall not be thy laſt? What a Folly is it for thee to diſpoſe of *Time to come*?

XV. Defer not thy Repentance from day to day; To-morrow may be a day too late. This very Delay it ſelf is a Sin. This day, upon all Accounts, is the proper Seaſon of Amendment; for Evil Habits, by continuance, receive Strength: We loſe a Degree of Spiritual Aſſiſtance; contract a dilatory, irreſolute Temper of Mind; and our Souls are leſs and leſs free to refuſe the Evil, and chuſe the Good.

XVI. We rather often believe and ſpeak Evil of others, than Good. But they that are truly Virtuous, do not eaſily credit Evil that is told them of their Neighbours. For if others may do amiſs, then may theſe alſo ſpeak amiſs. Man is frail, and prone to Evil, and therefore may ſoon fail in Words.

XVII. Be not raſh in thy Proceedings, nor confident and tenacious of the Opinion thou eſpouſeſt. *Lean not to thine own Underſtanding*; but conſult with him that is wiſe; and ſeek to be inſtructed by a Better than thy ſelf.

XVIII

XVIII. The more humble and reſign'd we are to *God*, the more prudent we are in our Affairs to Men, and peaceable in our ſelves.

XIX. The Proud and the Covetous can never reſt.

XX. Be not aſham'd to be, or to be eſteem'd poor in this World; for he that hears *God* teaching him, will find that it is the beſt Wiſdom, to withdraw all our Affections from ſecular Honour, and troubleſome Riches, and to place them upon Eternal Treaſures; and by Patience, by Humility, by ſuffering Scorn and Contempt, and all the Will of *God*, to get the true Riches.

XXI. Be not *proud* of *Well-doing*; for the Judgment of *God* is far differing from the Judgment of Men.

XXII. Lay not thy *Heart open* to every one, but with the Wiſe, and them that fear *God*. Converſe not much with young People, and Strangers. *Flatter* not the Rich; neither do thou willingly, or lightly, appear before great Perſonages. Never be Partaker with the Perſecutors.

XXIII. It is eaſier and ſafer, and more pleaſant to *live in Obedience*, than to be at our own diſpoſing.

XXIV. Always *yield to* others, when there is a Cauſe; for that is no Shame, but Honour: But it is a Shame to ſtand ſtiff in a *fooliſh*, or weak Argument, becauſe it is thine own.

XXV. The talk of *worldly Affairs* hindereth much, altho' recounted with a fair Intention. We ſpeak willingly, but ſeldom return to Silence.

A Prayer againſt Pride.

I.

THou, O *God*, who *giveſt Grace to the humble*, do ſomething alſo for the proud Man; make me humble and obedient. Take from me the Spirit of Pride and Haughtineſs, Ambition and Self-Flattery, Confidence and Gaiety. Teach me to think well, and to expound all Things fairly of my Brother; to love his Worthineſs, to delight in his Praiſes, to excuſe his Errors, to give thee Thanks for his Graces, to rejoyce in all the good that he receives, and ever to believe and ſpeak better Things of him than my of ſelf.

II.

O teach me love to be conceal'd, and little eſteem'd; let me be truly humbled, and

and heartily aſhamed of my Sin and Folly. Teach me to bear Reproaches evenly, for I have deſerved them; to refuſe all Honours due unto me, becauſe I have not deſerved them; to return all to thee, for it is thine alone; to ſuffer Reproof thankfully, to amend all my Faults ſpeedily. And do thou inveſt my Soul with the humble Robe of my meek Maſter and Saviour, *Jeſus*: And when I have humbly, patiently, charitably, and diligently ſerved thee, change this Robe into the ſhining Garment of Immortality, my Confuſion into Glory, my Folly to perfect Knowledge, my Weakneſſes and Diſhonours to the Strength and Beauties of the Sons of *God*.

III.

In the mean time, uſe what Means thou pleaſeſt, to conform me to the Image of thy Holy Son; that I may be gentle to others, and ſevere to my ſelf: That I may ſit down in the loweſt Place; ſtriving to go before my Brother in nothing, but in doing him the Honour; and ſtaying for my Glory, till thou ſhalt pleaſe, in the Day of Recompences, to reflect Light from thy Face, and admit me to behold thy Glories. Grant this, for *Jeſus Chriſt*'s Sake, who humbled himſelf to the Death and

Shame of the Croſs, and is now exalted unto Glory. Unto him, with thee, O Father, be Glory and Praiſe for ever and ever, *Amen.*

That we may be prepared for Death.

ALmighty *God*, Father of the Spirits of all Fleſh; by whom it is *appointed for all Men once to die, and after that, the Judgment:* Suffer me not, I pray thee, to forget that I am a Stranger upon Earth; but help me to diſengage my Heart from the Things here below, which cannot profit in the day of Wrath; that my Hopes and Affections may be unalterably fixed upon thoſe better Things above; thoſe Eternal Treaſures, *which thou haſt laid up for them that love thee!* Let the Thoughts, and certain Expectation of Death and Judgment, be ſo conſtantly and powerfully preſent to my Soul, that in what Hour ſoever my *Lord* ſhall come, I may not be found unready to meet him. Grant this, for the Sake, and thro' the Merits of the ſame, thy Son *Jeſus Chriſt.*

TUESDAY.

XXVI. COnſider ſeriouſly with thy ſelf, what wou'd the Spirits reſerved in Chains of Darkneſs

neſs give, for one Hour of the Time thou deſpiſeſt? How many of theſe Hours, which one Day will teach thee to account precious, haſt thou unthinkingly laviſh'd away in Folly, and Idleneſs? Remember the Day haſteneth on apace, in which thou mayeſt wiſh for in vain, what they would give all the World, were they Lords of it, to purchaſe.

XXVII. Endure a little now; ſince that little will ſecure thee againſt enduring infinitely more hereafter.

XXVIII. *Watch and Pray*, leſt your Time paſs without Profit or Fruit. But devout Diſcourſes do greatly further our ſpiritual Progreſs, if Perſons of one Mind and Spirit be gathered together in *God*.

XXIX. We ſhould enjoy more Peace, if we did not *buſy* our ſelves with the Words and Deeds of *other* Men, which appertain not to our Charge.

XXX. He that eſteems his Progreſs in Religion to conſiſt in *outward Obſervances*, his Devotion will quickly be at an end: But to free your ſelves of Paſſions, is to lay the Axe to the Root of the Tree, and the true Way of Peace.

XXXI. It is *good* that we *ſometimes* be *contradicted*, and *ill thought of*, and that we

always

always bear it well, even when we deſerve to be well ſpoken of. Perfect Peace and Security cannot be had in this World.

XXXII. All the Saints have profited by *Tribulations*; and they that could not bear Temptations, became Reprobates and fell from *God*.

XXXIII. Think not all is well within, when all is well without; or that thy being pleas'd, is a Sign that *God* is pleas'd: But ſuſpect every thing that is proſperous, unleſs it promotes Piety and Charity, and Humility.

XXXIV. Do *no Evil*, for no Intereſt, and to pleaſe no Man; for no Friendſhip, and for no Fear.

XXXV. *God* regards not how much we do, but from how much love it proceeds. He does much, that *loves much*.

XXXVI. Patiently ſuffer that from others, which thou canſt not mend in them, until *God* pleaſe to do it for thee; and remember that thou mend thy ſelf, ſince thou art ſo willing others ſhould not offend in any thing.

XXXVII. Every Man's Virtue is beſt ſeen in Adverſity and Temptation.

XXXVIII. He that will not ſuffer, refuſes to live. We have Two Guides to lead

lead us unto *God*; *Patience*, and *Sorrow*: To be afflicted, and not murmur, brings us more than half way on our Journey. The Fruits of Impatience, are the loſs of a Reward, and the increaſe of the Misfortune.

A Prayer againſt Luſt.

I.

O Eternal Purity! Thou art brighter than the Sun, Purer than the Angels, and *the Heavens are not clean in thy ſight*: With Mercy behold thy Servant, apt to be tempted with every Object, and to be overcome by every Enemy. I cannot, O *God*, ſtand in the Day of Battle & Danger, unleſs thou covereſt me with thy Shield, and hideſt me under thy Wings. The fiery Darts of the Devil are ready to conſume me, unleſs the Dew of thy Grace for ever deſcend upon me. Thou didſt make me after thine Image; be pleaſed to preſerve me ſo pure and ſpotleſs, chaſte and clean, that my Body may be a Holy Temple, and my Soul a Sanctuary to entertain thy Divineſt Spirit, the Spirit of Love and Holineſs, the Prince of Purities.

II.

II.

Reprove in me the Spirit of Fornication and Uncleanneſs, and ſo fill my Soul with holy Zeal, that no ſtrange Fire may come into the Temple of my Body, where thou haſt choſen to dwell. O caſt out all thoſe unclean Spirits, which have unhallowed the Place where thy holy Feet have trod. Pardon all my hurtful Thoughts, all my impurities; that I, who am a Member of *Chriſt*, may not become the Member of an Harlot, nor the Slave of the Devil, nor a Servant of Luſt and unworthy Deſires; but do thou purify my Love, and let me *ſeek the Things that are above*; *hating the garments ſpotted with the Fleſh*; never any more *grieving thy Holy Spirit* by filthy Inclinations, with impure and fantaſtick Thoughts; but let my Thoughts be holy, my Soul pure, my Body chaſte and healthful, my Spirit ſevere, devout and religious every Day more and more, that at the Day of our Appearing, I may be preſented to God waſhed and cleanſed, pure and ſpotleſs, by the Blood of the Holy Lamb, thro' *Jeſus Chriſt* our Lord.

Amen.

For Comfort in the Hour of Death.

ALmighty Lord, Father of Mercies, and God of all Comfort, our only Help in Time of Need; accept the Prayers I now make unto thee, with reſpect to the Time of my greateſt Extremity, the laſt and moſt Important Conflict of my Life. Do thou, O *Lord*, in that Hour look graciouſly upon thy Servant: Deliver me from the Snares and Terrors of the Adverſary; ſuſtain my Agonies with the peaceful Comforts of a good Conſcience, and of perfect reconciliation with thee my *GOD*. Give me unfeigned Repentance for all the Errors of my Life paſt, and ſtedfaſt Faith in thy Son; that my Sins may be done away by thy Mercy, and my Pardon ſealed in Heaven, before I go hence, and be no more ſeen. Grant this, O *Lord*, for the ſake of my Redeemer *Jeſus Chriſt*.

WEDNESDAY.

XXXIX AS ſoon as we are Born we begin to die: The very firſt Hour that gave us Life, takes away part of it. Death ſhares this very Day with thee. Would'ſt thou not be ſurpriz'd by the King of Terrors! Let him be ever in thy Thoughts.

XL. Conſider, how many this Hour will fetch away into the inviſible State. Hearken to the Inſtances of Mortality, which loudly proclaim thee, *Duſt and Aſhes.* Look to thy ſelf; for many and powerful are thoſe who ſeek thy Deſtruction: And remember, that to gain Life, thou muſt die daily.

XLI. Think ſeriouſly, what Miſery, Danger, Confuſion of Face, and Deſpair, it is now in thy Power to prevent, by living like a Man that remembers he muſt die.

XLII. Know, O Man, that thou alone canſt prevent thine own Deſtruction; that this Life is the only Seaſon wherein it may be prevented; and the preſent Day the only Part of Life, which thou art ſure is given thee for that Purpoſe, and in which thou may'ſt find Acceptance: And therefore, *Awake to Righteouſneſs:* Make haſte, & *delay not, to keep the Commandments* of God.

XLIII. Begin every Day to *repent*; not that thou ſhould'ſt at all defer it, or ſtand at the Door; but becauſe all that is paſt ought to ſeem little to thee, becauſe it is ſo in it ſelf. Begin the next Day with the ſame Zeal, and the ſame Fear, and the ſame Humility, as if thou hadſt never begun before.

XLIV.

XLIV. A little *Omiſſion* of any uſual Exerciſe of Piety, cannot happen to thee, without ſome *Loſs* and conſiderable Detriment, even tho' it be upon a conſiderable Cauſe.

XLV. Be not *ſlow* in common and uſual Acts of Piety and Devotion, and quick and prompt at *Singularities*; but having firſt done what thou art bound to do, proceed to *Counſels* and *Perfections*, and the Extraordinaries of *Religion*, as you ſee Cauſe.

XLVI. He that deſires much to hear *News*, is never void of Paſſions and ſecular Deſires, and Adherences to the World.

XLVII. Complain not too much of *Hinderances* of *Devotion*: If thou let Men alone, they will let thee alone; and if you deſire not to converſe with them, let them know it, and they will not deſire to converſe with thee.

XLVIII. Draw not to thy ſelf the *Affairs* of others, neither involve thy ſelf in the Suites and Parties of great Perſonages.

XLIX. Know that if any *Trouble* happen to thee, it is what thou haſt deſerved, and therefore brought upon thy ſelf: But if any Comfort come to thee, it is a gift of God, and what thou didſt not deſerve. And remember, that oftentimes when thy

Body complains of Trouble, it is not ſo much the greatneſs of Trouble, as littleneſs of thy Spirit, that makes thee to complain.

L. He that knows how to *ſuffer* any thing for God; that deſires heartily the Will of God may be done in him; that ſtudies to pleaſe others rather than himſelf; to do the Will of his Superior, not his own; that chuſeth the leaſt Portion, and is not greedy for the biggeſt; that takes ỹ loweſt Place, and does not murmur ſecretly; he is in the beſt Condition, and State of Things.

LI. Let no Man *deſpair* of Mercy, or Succeſs, ſo long as he hath Life and Health.

LII. Every Man muſt paſs thro' Fire and Water, before he can come to Refreſhment.

A Prayer againſt Gluttony and Drunkenneſs.

O Almighty Father of Men and Angels, who haſt of thy great Bounty provided plentifully for all Mankind, to ſupport his State, to relieve his Neceſſities, to refreſh his Sorrows, to recreate his Labours, that he may praiſe thee, and rejoyce in thy Mercies and Bounty:

ty: Be thou gracious unto thy Servant yet more, and ſuffer me not by my Folly to change thy Bounty into Sin, thy Grace into Wantonneſs. Give me the Spirit of Temperance and Sobriety, that I may uſe thy Creatures in the ſame Meaſures and to the ſame Purpoſes which thou haſt deſigned, ſo as may beſt enable me to ſerve thee; but *not to make Proviſion for the Fleſh, to fulfil the Luſts thereof.* Not thereby making Temptations more prevalent, or my Body diſeaſed, or my Affections ſenſual and unholy. Let me not, as *Eſau*, prefer Meat before a Bleſſing; but ſubdue my Appetite, ſubjecting it to Reaſon, and the grace of God; being content with what is moderate and uſeful, and eaſy to be obtained; taking it in due time, receiving it thankfully, making it to miniſter to my Body, that my Body may be a fit Inſtrument of the Soul, and the Soul a Servant of thy Divine Majeſty for ever and ever.

For a Bleſſed Departure.

O Almighty God, with whom do live the Spirits of juſt Men made perfect, after they are delivered from their earthly Priſons; grant, I beſeech thee, that the daily Spectacles of

Mortality which I behold, may incline me ſeriouſly to conſider, how frail and uncertain my Condition is; and diſpoſe me to apply my Heart to that heavenly Wiſdom, whilſt I ſojourn here, which will in the end bring me to the Poſſeſſion of eternal Life. Give me Patience to bear the Pains of Diſſolution according to thy bleſſed Will: Let not my Faith decay with my Body; but, even in Death, enable me to truſt in thee, for *Jeſus Chriſt.* his ſake.

*** *Uſe the* Litany.

THURSDAY.

LIII ASK thy ſelf, Did *God* this hour ſummon me to his Tribunal, by the Trump of his Arch-Angel, ſhould I be ready to give an Account of my Deeds? Say not, I ſhall be ready *to-morrow.* Thou haſt a Promiſe of *Time preſent* to amend in; but is *to-morrow* in thy Power? Is it ſo much as promiſed to thee? Shou'd *to-morrow* be granted, would'ſt thou not have the ſame Reaſons *then* to delay, as *now* thou haſt? Is not the *Eaſineſs* to reſolve upon a difficult Work, occaſion'd by its not being as yet to be undertaken? And canſt thou expect a Day, in which Sorrow ſhall be delightful? LIV.

LIV. Begin to execute thy Purpoſes this Moment. Happy is the Man, who at all Times not only reſolves, but liveth as if every Day which paſſeth over his Head were his Laſt.

LV. Art thou afraid of Everlaſting Death! See that all thy Sins die before thee.

LVI. Soon may a Man *loſe that by negligence*, which hath by much Labour, and a long Time, and a mighty Grace, ſcarcely been obtained. And what ſhall become of us before Night, who are weary ſo early in the Morning? Wo be to that Man, who would be at reſt, even when he hath ſcarcely a Footſtep of Holineſs appearing in his Converſation. Remember that without final Perſeverance, all our Charities, and Humiliations, and Self-denials are loſt; our former Obedience is as Water ſpilt on the Ground. If thou expecteſt *the Crown of life, be faithful unto Death.*

LVII. So think, and ſo do, as if thou wert to *die* to-day, and at night to give an Account of thy whole Life.

LVIII. Beg not a *long* Life, but a good one; for length of Days oftentimes prolongs the Evil, and augments the Guilt. It were well, if that little time we live, we would live well.

LIX.

LIX. Entertain the *ſame Opinions* and Thoughts of thy Sin, and of thy preſent State, as thou wilt in the *Day* of Sorrow. Thou wilt then think thy ſelf very miſerable, and very *fooliſh*, for neglecting one Hour, and one Day of thy Salvation: Think ſo now, and thou wilt be more provident of thy Time, and of thy Talent. For there will a Time come, when every careleſs Man ſhall deſire the Reſpite of one Hour for Prayer and Repentance, and I know not who will grant it. Happy is he that ſo lives, that in the Day of Death he rejoices, and is not amazed.

LX. He that would *die* comfortably, may ſerve his Ends, by firſt procuring to himſelf a Contempt of the World, a fervent Deſire of growing in Grace, Love of Diſcipline, a laborious Repentance, a prompt Obedience, Self-denial, and Toleration of every croſs Accident for the Love of *Chriſt*, and a tender Charity.

LXI. While thou art *well*, thou mayeſt do much good, if thou wilt; but when thou art *ſick*, neither thou nor I can tell what thou ſhalt be able to do: It is not very much, nor very good. Few Men mend with Sickneſs; as there are but few, who by Travel, and a wandring Life, become devout.

LXII.

LXII. Be not troubled, nor *faint* in the *Labours* of Mortification, and the Auſterities of Repentance; for in Hell one Hour is more intolerable, than a hundred Years in the Houſe of Repentance. And try; for if thou canſt not endure *God* puniſhing thy Follies gently, for a while to amend thee, how wilt thou endure his Vengeance for ever, to undo thee?

LXIII. In thy Prayers *wait* for God; and think not every hearty Prayer can procure every thing thou askeſt. Thoſe things which the Saints did not obtain without many Prayers, and much Labour and Showers of Tears, and a long continued Watchfulneſs and Induſtry, do thou expect alſo in its own Time, and by its uſual Meaſure. Do thou valiantly, and hope confidently, and wait patiently, and thou ſhalt find thou wilt not be deceived.

LXIV. ☞ Be careful thou doſt not ſpeak a *Lye in thy Prayers*; which, tho' not obſerved, is frequently practiſed by careleſs Perſons, eſpecially in their Forms of Confeſſion; affirming Things which they have not thought; profeſſing Sorrow which is not; making a Vow they mean not.

LXV. If thou meaneſt to be devout, and to *enlarge* thy Religion, do it rather by

increaſing thy ordinary Devotions, than thy extraordinary. For if they be not regular, but come by chance, they will not laſt long. But if they be added to your ordinary Offices, or made to be daily; thy Spirit will, by Uſe and Cuſtom, be made tender, and not willing to do leſs.

LXVI. He that would have his Prayers heard, muſt firſt hear and keep God's Commands; to whom Obedience was always more acceptable than Sacrifice. One ſhort Ejaculation from an Obedient Soul, is more prevalent than the longeſt Devotions of the negligent Worſhipper.

A Prayer againſt Envy.

I.

O Moſt gracious Father, thou Spring of an Eternal Charity; who haſt ſo loved Mankind, that thou didſt open thy Boſom, and ſend thy Holy Son to convey thy Mercies to us; and thou didſt create Angels and Men, that thou mighteſt have Objects to whom thou mighteſt communicate thy Goodneſs: Give me Grace to follow ſo Glorious a Precedent; that I may never envy the Proſperity of any one, but rejoyce to honour him whom thou honoureſt, to love him whom thou loveſt

loveſt, to commend the vertuous, to diſcern the precious from the vile; giving Honour to whom Honour belongs; that I may go to Heaven in the nobleſt way of rejoycing in the Good of others.

II

Suffer me not, O Lord, to have the Affections of the deſperate and damned; let it not be ill with me, when it is well with others; but let thy Holy Spirit ſo over-rule me for ever, that I may pity the afflicted, and be compaſſionate, and have a fellow-feeling of my Brother's Sorrows; and that I may, as much as I can, promote his Good, and give thee Thanks for it, and rejoyce with them that do rejoyce; never cenſuring his Actions rigorouſly, nor ſpitefully detracting from his Praiſes, nor upbraiding his Misfortunes; but pleaſed in all Things which thou doeſt, or giveſt: That I may then triumph in Spirit, when thy Kingdom is advanced, when thy Spirit rules, when thy Church is profited, when thy Saints rejoyce, when the Devil's Intereſt is deſtroyed; truly loving thee, and truly loving my Brother; that we may all together join in the holy Communion of Saints, both here and hereafter, in the Meaſures of Grace and Glory, thro' Jeſus Chriſt our Lord. Amen.

That we may prepare our Souls for the Society of Happy Spirits.

O Eternal God, with whom the Souls of the Faithful, after they are delivered from the Burden of the Fleſh, are in Joy and Felicity: I give thee humble Thanks, for that it hath pleaſed thee to give us ſo clear a Revelation of Life and Immortality, by thy Son *Jeſus Chriſt*. And I moſt humbly beſeech thee, to give me Grace, in this my Day of Trial and Probation, to fit my ſelf for the Employment of Eternity; that when I put off this frail Body, I may be in a Condition to mix with the bleſſed company of thoſe who are gone hence in the Lord, and readily join with them in the Praiſes of thee our King, who ſitteſt upon the Throne, and to the Lamb for ever. This I beg for *Jeſus Chriſt* his Sake.

FRIDAY.

LXVII. IF we inſpect the Bills of Mortality, it will appear to be a hundred to one, that any Perſon

ſon of Twenty Years old, dies not within the compaſs of one Year.

LXVIII. Suppoſing that to fall out hereafter, which has hitherto generally happen'd; we may take it for granted, that one half of thoſe who are now born, will certainly die in ſeventeen Years time. Behold, in this Truth, which admits of Mathematical Proof, the Uncertainty of Human Life!

LXIX. If it be a needful Enquiry, what will become of thee after Death; why doſt thou live in that Security, as if Heaven were entail'd upon thee?

LXX. O thou who complaineſt of the Shortneſs and Miſery of Life, why doſt thou not lengthen it into a bleſſed Eternity?

LXXI. We ſee not the Hand that marks out the laſt Hours of our Life: We can perceive no Shadow, that may diſcover to us with certainty, when ſhall be the going down of our Sun. Prepare for untimely Death. Prepare againſt ſudden Death.

LXXII. We know not whether our Spirit ſhall iſſue thro' our Lips, or thro' a Wound. Prepare for unknown Death.

LXXIII.

LXXIII. What Accidents is not this corruptible Body liable to? Since therefore we cannot provide againſt what may happen to it, let us make Proviſion for the Soul; that when GOD ſhall, under the Veil of Death, draw near unto us, we be not terrified.

LXXIV. Heap one Century upon another, it is nothing to endleſs Duration. An Inch repeated, meaſures the greateſt ſpace; a Minute, the longeſt Time; but we have no meaſure for *Eternity*.

LXXV. 'Tis not in your Power to chuſe whether ye will be immortal; but yet a little while, and ye are happy or miſerable for ever.

LXXVI. 'Tis bidding Defiance to Everlaſting Life, to ſleep ſecurely, in ſin unrepented of: The Interval between Time and Eternity is gone in a Breath.

LXXVII. He is a truly *charitable* and good Man, who when he receives *Injuries*, grieves rather for the Malice of him that injures him, than for his own ſuffering; who willingly prays for him that wrongs him, and from his Heart forgives all his Faults; who ſtays not, but quickly asks Pardon of others, for his Errors, and Miſtakes; who ſooner ſhews Mercy than Anger

Anger; who thinks better of others than himself; who offers Violence to his Appetite; and in all Things endeavours to subdue the Flesh to the Spirit. This is an Excellent Compendium of the whole Duty of a Christian.

Remember to let the Bowels of the hungry praise thee; but know also, that the greatest Alms is to *love our Enemy*. Offer all thou hast to Publick Uses, and hate one Man, and thou hast given nothing.

LXXVIII. No Man can have *Felicity* in two States of Things. If he takes it in God here, in him he shall have it hereafter, for God will last for ever. But if he takes Felicity in Things of this World, where will his Felicity be, when this World is done? Either here alone, or hereafter, must be thy Portion.

LXXIX. Avoid those Things in thy self, which in others do most displease thee. And remember that as thine Eye observes others, so art thou observed by God, by Angels, and by Men.

LXXX. He that puts his Confidence in God only, is neither over-joyed in any great good Things of this Life, nor Sorrowful for a little Thing. Let God be thy Love and thy Fear, and he also will be thy Salvation and thy Refuge.

LXXXI. Do not omit thy Prayers for want of a good *Oratory*, or Place to Pray in; nor thy Duty, for want of Temporal Encouragements: For he that does both upon God's Account, cares not how or what he ſuffers, ſo he ſuffer well, and be the Friend of Chriſt; nor where nor when he prays, ſo he may do it frequently, fervently, and acceptably.

LXXXII. Very often remember, and meditate upon the Wounds and Stripes, the Shame and the Pain, the Death and the Burial of our Lord *Jeſus*; for nothing will more enable us to bear our Croſs patiently, Injuries charitably, the Labour of Religion comfortably, and cenſuring Words and Detractions, with Meekneſs and Quietneſs.

LXXXIII. Eſteem not thy ſelf to have profited in Religion, unleſs thou think'ſt well of others, and meanly of thy ſelf. Therefore never accuſe any but thy ſelf, And he that diligently watches himſelf, will be willing enough to be ſilent concerning others.

LXXXIV. It is no great Matter to live lovingly with good-natur'd, humble, and meek Perſons; but he that can do ſo with the froward, with the willful and the ignorant,

norant, with the peeviſh and perverſe, he only hath true Charity: Always remembring that our ſolid, true Peace, and Peace of God, conſiſts rather in complying with others, than in being complied with; in ſuffering and forbearing, rather than in Contention and Victory.

LXXXV. Simplicity in our intentions, and Purity of Affections, are the two Wings of a Soul, inveſting it with the Robes and Reſemblances of the Seraphim. Intend the honour of God principally, and ſincerely; and mingle not thy Affections with any Creature, but in juſt Subordination to God, and to Religion; and thou ſhalt have Joy, if there be any ſuch Thing in this World. For there is no Joy, but in God, and no Sorrow, but in an evil Conſcience.

LXXXVI. Take not much Care, what, or who is for thee, or againſt thee; the Judgment of none is to be regarded, if God's Judgment be otherwiſe. Thou art neither better nor worſe in thy ſelf, for any Account that is made of thee by any, but by God alone. Secure that to thee, and he will ſecure all the reſt.

LXXXVII. Let go Deſire and thou ſhalt lay hold on Peace. Fix thy Heart to

one Purpoſe, and ſeek one Good: Let nothing come in Competition with it.

LXXXVIII. Indulge not Curioſity, any more than Variety of oppoſite Deſires; but conſider the Ruin of Mankind was owing to that inquiſitive Spirit, which coveted to know Futurity, which God tho't fit to conceal.

A Prayer againſt Wrath, and inordinate Anger.

I.

O Almighty Judge of Men and Angels, whoſe Anger is always the Miniſter of Juſtice, ſlow, but ſevere; not lightly riſing, but falling heavily when it comes; give to thy Servant a meek and a gentle Spirit, that I alſo may be ſlow to Anger, and eaſy to Mercy and Forgiveneſs. Give me a wiſe and a conſtant Heart, that I may not be moved with every trifling Miſtake, and inconſiderable Accident in the Converſation of others; never be moved to an intemperate Anger, for any Injury that is done or offer'd. Let my Anger ever be upon a juſt Cauſe, meaſured with Moderation and Reaſon, expreſſed with Charity and Prudence; laſting but till it hath done ſome good, either upon my ſelf or my Neighbour

II.

II.

Lord, let me be ever courteous, and eaſy to be intreated: Never let me fall into a peeviſh or contentious Spirit, but follow Peace with all Men; offering Forgiveneſs, inviting them by Courteſies; ready to confeſs my own Errors, apt to make Amends, and deſirous to be reconciled. Let no Sickneſs, or croſs Accident, no Employment or Wearineſs, make me Angry, or ungentle, or diſcontent, or unthankful, or uneaſy to them that miniſter to me; but in all Things make me like Holy Jeſus. *Give me the Spirit of a Chriſtian, charitable, humble, merciful and meek, uſeful and liberal; complying with every Chance; angry at nothing but my own Sins, and grieving for the Sins of others, That, while my Paſſion obeys my Reaſon, and my Reaſon is religious, and my Religion is pure and undefiled, poſſeſs'd with Humility, and adorn'd with Charity, I may eſcape thy Anger which I have deſerved, and may dwell in thy Love, and be thy Son and Servant for ever; through* Jeſus Chriſt *our Lord.* Amen.

A Prayer for a Holy and a Happy Death.

O *Eternal and Holy* Jeſus, *who by Death haſt overcome Death, and by thy Paſſion haſt taken away its Sting, and made it*

become one of the Gates of Heaven, and an Entrance to Felicity; have Mercy upon me now, and at the Hour of my Death: Let thy Grace accompany me all the Days of my Life, that I may, by a holy Converſation, and an habitual Performance of my Duty, wait for the coming of our Lord, and be ready to enter with thee, at whatſoever Hour thou ſhalt come. Deliver me from an unprepared Heart, and an unexpected End. Lord let not my Death be in any Senſe unprovided, nor untimely, nor haſty, but after the manner of Men; having in it nothing extraordinary, but an extraordinary Piety, and the Manifeſtation of a great and miraculous Mercy. Let my Senſe and my Underſtanding be preſervedentire till the laſt of my Days; and grant that I may die the Death of the Righteous, free from Debt and deadly Sin; having firſt diſcharged all my Obligations of Juſtice; leaving none miſerable and unprovided in my Departure: But be thou the Portion of all my Friends and Relatives, and let thy Bleſſing deſcend upon their Heads, and abide there, till they ſhall meet me in the Boſom of our Lord. Preſerve me ever in the Communion and Peace of the Church; and bleſs my Death-Bed with the Opportunity of a Holy and Spiritual Guide, with the Aſſiſtance and Guard of Angels, with the Reception of the Holy Sacrament; with Patience and Dereliction of my

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own Deſires, with a ſtrong Faith, and a firm humble Hope; with juſt Meaſures of Repentance, and great Treaſures of Charity, to thee my God, and to all the World; that my Soul, in the Arms of the Holy Jeſus, *may be depoſited with Safety and Joy, there to expect the Revelation of thy Day, and then to partake the Glories of thy Kingdom, O Eternal and Holy* Jeſus. Amen.

SATURDAY.

LXXXIX. WHat is it that makes Death ſo frightful, but an evil Conſcience? O may I, in this my Day, be careful to render mine, void of Offence towards God, and towards Man!

XC. Were I certain I ſhou'd die this very hour, what ſhould I do? Repent, & forgive. But why do I not that *immediately*, this very Inſtant, which I would do then? In my laſt Sickneſs, ſhall I not forgive thoſe who have offended me? Why then do I meditate Revenge?

XCI. Give ear, O my Soul; God commands thee to forgive Injuries, and even to love thine Enemies. Is not he thy God, from whom thou didſt receive every thing

thou

thou haſt that is good, and in whom are grounded all thy future Hopes and Expectations? And wilt thou have more Regard to thy deſtructive Paſſion, than to thy great Benefactor?

XCII. What can a weak Paſſion do for thee, but blind thy Reaſon; perſuade thee to Folly and Raſhneſs; make thee act, what an Hour hence thou wilt be aſham'd of, ſorry for, and wiſh in vain it were undone?

XCIII. Force thy ſtubborn Will, and renounce thy Paſſion, which is leading thee to Hell. Wilt thou not hearken to the cries of thine own Safety; the Welfare of Soul and Body?

XCIV. God ſays, *Be reconciled.* Till thou art ſo, thou haſt no part in him: He will neither receive thy Gift, nor hear thy Prayer, till this be done. As often as thou askeſt Pardon of Sin, it will be the ſame Thing as to ask Judgment againſt thy ſelf.

XCV. Theſe are his Declarations made to thee, in the very circumſtances in which now thou art. Deceive not thy ſelf with vain Pretences of having Reaſon on thy ſide; or the Provocation's being too great to be born. No Reaſon may be allow'd againſt

againſt God's Commands: No Difficulty can be an Excuſe for Diſobedience. All theſe his Wiſdom foreſaw, when he commanded thee to forgive.

XCVI. Do what he requires, or ſuffer what he threatens. He commands thee, who baniſh'd Diſobedience out of *Paradiſe*; rain'd Fire and Brimſtone upon *Sodom*; Drown'd the whole World, except one Family; threw the rebellious Angels out of Heaven. If thou haſt Power above Men and Angels, follow thy own Ways; if not, who art thou that refuſeſt to hear his Voice? art thou the only Perſon, to whom Hell-Fire is tolerable?

XCVII. Lift up thine Eyes, and behold thy Redeemer ſhedding his Blood for thee, and the reſt of his Enemies! See how he offers Peace to thy repeated Provocations, and paſſes by thine ingratitude!

XCVIII. If Chriſt has done this for thee; the Juſt for the unjuſt; the Beloved of God, for a Worm, and no Man; what ſo grievous, Wretch that thou art, which thou oughteſt not, (for his Sake) after the Example of the Great *Meſſias*, immediately to paſs by and forgive? Wilt thou neither imitate the Charity, nor obey the ſpecial command of thy Lord and Maſter?

XCIX. How deſperate thy caſe, who ſtandeſt out againſt all the Oratory of God! Againſt whatever is wiſe, and juſt, and Holy, and good! Who depending entirely upon God for all Things, by one accurſed Act, renounceſt that Dependance.

C. Far be this Practice from him, who neither made, nor can, for one ſingle Moment, preſerve himſelf; from him, on whoſe Head Eternal Vengeance may fall ſpeedily, and ſet him as far from Remedy, as he is from Submiſſion.

CI. Death is the Paſſage into a State that abideth for ever. See the Diſproportion between Time and Eternity! What a Minute is to the moſt repeated Revolution of Centuries; all that, and much more, is Eternity even to Time it ſelf; of which too, the very longeſt Life is an inconſiderable Scantling; of which Life, how long ſoever, thou canſt not promiſe thy ſelf one Hour neither. Above all Things, make proviſion for Life Everlaſting.

CII. Bleſſed is he that underſtands what it is to love *Jeſus*, and contends earneſtly to be like him. Nothing elſe can ſatisfy, or make us perfect. But be thou a Bearer of of His Croſs, as well as a Lover of his Kingdom. Suffer Tribulation for him, with the

the ſame Spirit thou receiveſt Conſolation: Follow him as well for the bitter cup of his Paſſion, as for the Loaves; and remember, that if it be a hard Saying, *Take up my Croſs, and follow me*; it is a harder ſaying, *Go, ye Curſed, into everlaſting Fire.*

CIII. No Man can always have the ſame ſpiritual Pleaſure in his Prayers: For the greateſt Saints have ſometimes ſuffer'd the Baniſhment of the Heart, ſometimes are fervent, ſometimes they feel a Barrenneſs of Devotion; for this Spirit comes and goes. Reſt therefore only in God, and in doing thy Duty; and know, that if thou be'ſt overjoy'd to-day, this Hour will paſs away, and Temptation and Sadneſs will ſucceed.

CIV. In all Afflictions, ſeek rather for *Patience* than *Comfort*; if thou preſerveſt *that*, *this* will return. Any Man would ſerve God, if he *felt* Pleaſure in it always; but the Virtuous does it when his Soul is full of Heavineſs, and regards not himſelf, but God; and hates that conſolation that leſſens his compunction, but loves any thing whereby he is made more humble.

CV. That which thou doſt not underſtand when thou *readeſt*, thou ſhalt underſtand in the Day of thy *Viſitation*; for there-

are

are many Secrets of Religion, which are not perceived till they be *felt*, and are not felt but in the Day of a great Calamity.

CVI. He that prays, deſpairs not: But ſad is the condition of him that cannot pray. Happy are they that can do, and love to do it.

CVII. He that will be pleaſed in his Prayers, muſt make his *Prayers* his Rule. All our Duty is there ſet down, becauſe in all our Duty we beg the Divine Aſſiſtance. And remember, that you are bound to do all thoſe Duties, for the doing of which, you have prayed for the Divine Aſſiſtance.

CVIII. Be doing *Actions* of Religion as often as thou canſt, and thy worldly Pleaſures as ſeldom; that if thou be'ſt ſurprized by ſudden Death, it may be odds but thou may'ſt be taken at thy Prayers.

CIX. Watch and reſiſt the Devil, in all his Temptations and Snares, His chief Deſigns are theſe: To hinder thy *Deſire* in *Good*; To put thee by from thy *Spiritual* Employment, from Prayers, eſpecially from the *Meditation* of the Paſſion, from the Remembrance of thy Sins, from humble *Confeſſion* of them, from ſpeedy Repentance; from the cuſtody of thy Senſes, and of thy Heart

Heart; from firm Purpoſes of growing in Grace; from Reading *good Books*, and frequent Receiving the Holy Sacrament. It is all one to him, if he deceives thee by a Lie, or by Truth; whether he amaze or trouble thee, by Love of the preſent, or Fear of the future. Watch him but in theſe Things, and there will be no part left unarm'd, in which he can wound thee.

CX. Remember how the Proud have fallen, and they who have preſumed upon their own Strength have been diſgraced; and that the boldeſt and greateſt Talkers in the Days of Peace, have been the moſt dejected and puſillanimous in the Day of Temptation.

CXI No Man ought to think he hath found *Peace*, when nothing troubles him; or that God loves him, becauſe he hath no *Enemy*; nor that all is well, becauſe every thing is according to his Mind; nor that he is a holy Perſon, becauſe he prays with great Sweetneſs, and Comfort. But he is at Peace, who is reconciled to God; and God loves him, when he hath overcome himſelf; And all is well, when nothing pleaſes him but God, being thankful in the midſt of his Afflictions: And he is holy, who,

when he hath loſt his Comfort, loſes nothing of his Duty; but is ſtill the ſame, when God changes his Face towards him.

A Prayer againſt Wearineſs in Well-doing.

I.

O My God, merciful and gracious! My Soul groans under the Loads of its own Infirmity; *when my Spirit is willing, my fleſh is weak*; my Underſtanding fooliſh and imperfect, my Will peeviſh and liſtleſs, my Affections wandring after ſtrange Objects, my Fancy wild and unfixed; all my Senſes miniſter to Folly and Vanity; and tho' they were all made for Religion, yet they leaſt of all delight in that. O my God, pity me, & hear me when I pray, and make me to pray acceptably. Give me a Love to Religion, and unwearied Spirit in the Things of God. Let me not reliſh, or delight in ſenſual Objects, and tranſitory Poſſeſſions; but make my Eyes look up to thee, my Soul be filled with thy Love, my Underſtanding employed in the Meditation of thy Law; all my Powers and Faculties of Soul and Body wholly ſerving thee, and delighting in ſuch Holy Miniſtries. If

II.

O moſt glorious God! What greater Favour is there than that I may, and what eaſier Employment can there be, than to pray to thee; to be admitted to thy Preſence, and to repreſent our Needs; and that we have our Needs ſupplied, only for asking and deſiring paſſionately and humbly? But we rather quit our Hopes of Heaven, than buy it at the cheapeſt Rate of Humble Prayer. This, O God, is the greateſt Infirmity and Infelicity of Man, and hath an intolerable Cauſe, and is an inſufferable Evil.

III.

O refreſh my Heart with a Senſe of this high Privilege: Let the Contemplation of thine Excellencies, and my own Intereſt in them, take from me all Wearifomneſs of Spirit, and create in me an unbroken Firmneſs of Mind, an Induſtry never to be tired, a Hope that ſhall never fail, a Deſire of Holineſs not to be ſatisfied till it poſſeſſes a Charity that will always increaſe; that I, making Religion, the Buſineſs of my whole Life, may turn all things into Religion, doing all to thy Glory, and by the Meaſures of thy Word, and of thy Spirit; that when thou ſhalt call me from

the Holy Myſteries of Grace, I may paſs into the Employment of Saints and Angels; whoſe Work it is, with Eternal Joy and Thankſgiving, to ſing Praiſes to the Mercies of the great Redeemer of Men, and Saviour of Men and Angels, *Jeſus Chriſt* our Lord. To whom, with the Father & the Holy Ghoſt, be all Honour and Worſhip, all Service and Thanks, all Glory & Dominion, for ever and ever. *Amen.*

For a Happy Death; and a Thankſgiving for the Saints departed.

ALmighty and everliving God, who didſt breathe into Man the Breath of Life; which when thou takeſt away he dies, and is turn'd again to his Duſt: Look with Compaſſion upon me thy Creature, and let thy good Spirit work in me whatſoever thou ſeeſt wanting to fit and prepare me for my Change; that when my Earthly Houſe of this Tabernacle is diſſolved, I may have a Houſe, the Building of God, Eternal in the Heavens. *And I beſeech thee alſo to accept my unfeigned Thanks, for all the Graces and Virtues thou haſt wrought in thy Saints, and beſtowed upon thy Church for its Imitation, from the beginning of the World, in the*

Lives

Lives of Prophets, Apoſtles and Martyrs. And I moſt humbly beſeech thee, to enable me ſo to follow their good Examples, that I may, together with them, (and all thy happy Servants, our Brethren) attain to the Reſurrection of the Juſt, and have my Perfect Conſummation and Bliſs in thy Kingdom, thro' Jeſus Chriſt, *our Mediator and Advocate.*

A Paraphraſe upon the Lord's Prayer:

Which may be uſed at any Time.

MErciful and gracious Father! Thou gaveſt us Being, raiſing us from nothing, to be an excellent Creation; forming us after thy own Image, tenderly feeding us, and conducting and ſtrengthning us all our Days. Thou art our Father by a more excellent Mercy, adopting us in a new Birth, to become partakers of the Inheritance of *Jeſus*. Thou haſt given us the Portion, and the Food of Sons; O make us to do the Duty of Sons, that we may never loſe our Title to ſo glorious an Inheritance.

Let this excellent Name and Title, by which thou vouchſafeſt to be related to us,

be our glory and our Confidence, our Defence and Guard, our Ornament & Strength, our Dignity, and the Endearment of Obedience, the Principle of a holy Fear to thee our Father, and of Love to thee, and to our Brethren, Partakers of the ſame Hope and Dignity.

Unite every Member of the Church to thee in holy Bands: Let there be no more Names of Diviſion, nor Titles and Enſigns of Error and Partiality. Let not us who are Brethren, contend, but in giving Honour to each other, and glory to thee; contending earneſtly for the Faith, but not to the Breach of Charity, nor the denying each other's Hope. But grant that we may all join in the Promotion of the Honour of thee our Father, in celebrating the Name, and ſpreading the Family and propagating the Laws and Inſtitutions, the Promiſes and Dignities of thy Son, our Lord; that deſpiſing the tranſitory Entertainments of this World, we may Labour for, and long after the Inheritance to which thou haſt given us a Title, by adopting us into the Dignity of Sons. For ever let thy Spirit witneſs to our Spirit, that we are thy Children: Enable us to cry, *Abba, Father.*

Heaven

Heaven is thy Throne, the Earth is thy Foot-ſtool. From thy Throne thou beholdeſt all the Dwellers upon Earth, and trieſt out the Hearts of Men; and nothing is hid from thy Sight. And as thy knowledge is infinite, ſo is thy power incircumſcribed as the utmoſt Orb of Heaven; and thou ſitteſt in thy own Eſſential Happineſs and Tranquillity, Immoveable and Eternal. That is our Country; and thither thy Servants are travelling: There is our Father; and that is our Inheritance: There our Hearts are; for there our Treaſure is laid up till the Day of Recompence.

Thy Name, O God, is glorious; and in thy Name is our Hope and Confidence. *According to thy Name, ſo is thy Praiſe, unto the World's end. They that love thy Name, ſhall be joyful in thee:* For thy Name, which thou madeſt to be proclaimed unto thy People, is, *The Lord! the Lord God! merciful and gracious, long-ſuffering, and abundant in goodneſs and truth; keeping mercy for thouſands; forgiving iniquity, and tranſgreſſion, and ſin; and that will by no means clear the guilty.* In this glorious Name we worſhip thee, O Lord: *And all they that know thy Name, will put their truſt in thee. The deſire of our Soul is to thy Name, and to the remembrance of thee.*

Thou

Thou art worthy, O Lord, of Honour, and Praiſe, and Glory, for ever and ever. We confeſs thy glories; we rejoyce in thy mercies: *We hope in thy Name, and thy Saints like it well*; for thy Name is Praiſed unto the End of the World. It is believed by Faith, relied upon by a holy Hope, and loved by an univerſal Charity.

Thou, O God, didſt frame our Nature by thy own Image; and now thou haſt imprinted thy Name upon us, we are thy Servants, the Domeſticks of thy Family; and thou haſt honoured us with thy gracious Appellation of *Chriſtians*. O let us never diſhonour ſo Excellent a Title, nor by unworthy Uſages prophane thy holy Name, but for ever glorify it. Let our Life be anſwerable to our Dignity; that our Body may be chaſte, our Thoughts pure, our Words gracious, our Manners holy, and our Life uſeful and innocent: *That men ſeeing our good works, may glorify thee, our Father, which art in Heaven.*

Thou reigneſt in Heaven and Earth: O do thou rule alſo in our Hearts; advance the Intereſt of Religion: Let thy Goſpel be placed in all the Regions of the Earth; and let all Nations come and worſhip thee, laying their proud Wills at thy Feet; ſubmitting

mitting their underſtandings to the Obedience of *Jeſus*; conforming their Affections to thy Holy Laws. Let thy Kingdom be ſet up glorioufly over us; and do thou reign in our Spirits, by *thy Spirit of Grace*: Subdue every Luſt, and inordinate Apetite; trample upon our Pride; mortify all Rebellion within us; and let all thine and our Enemies be brought into Captivity, that *ſin may never reign in our mortal bodies.* And when thy Kingdom that is within us hath flouriſhed, and is advanced to the Height which thou deſigned'ſt it ſhou'd aſpire to, grant thy Kingdom of glory may ſpeedily ſucceed; and we thy Servants be admitted to the Peace and Purity, the holineſs and glories of that State, where thou reigneſt alone, and *art All in All.*

Thy Will, O God, is the Meaſure of Holineſs and Peace; thy Providence the great Diſpoſer of all Things, binding all Events together, in order to thy Glory, and the good of thy Servants, by a wonderful myſterious Chain of Wiſdom. Let thy Will alſo be the Meaſure of our Deſires; for we know that *whatſoever thou ſayeſt is true, and whatſoever thou doeſt is good.* Grant we may ſubmit our Wills to thine; being patient of Evils which thou inflicteſt, Lovers of the

Good

Good which thou commandeſt, Haters of all Evil which thou forbiddeſt, pleaſed with all the Accidents thou ſendeſt; that tho' our Nature is weaker than Angels, yet our Obedience may be as humble, our Conformity to thy Will as entire and abſolute; that as they in Heaven, ſo we on Earth, may obey thy Will *promptly*, *chearfully*, *zealouſly*, and *univerſally*, with all Perſeverance; in Peace and Concord, Purity and Love unfeigned, with one Heart, and one Voice, glorifying thee our Heavenly Father.

Grant that we may quit all our own Affections, and ſuſpect our Reaſonings, and go out of our ſelves, and all our own Confidences; that thou being to us Riches, and Honour, and Pleaſure; diſpoſing all Events, and guiding all our Actions, and directing our Intentions, and over-ruling all Things in us and about us, we may be Servants of thy Divine Will for ever.

Thou, O God, which takeſt care of our Souls, do not deſpiſe our Bodies, which thou haſt made and ſanctified, and deſigned to be glorious. But now we are expoſed to Hunger and Thirſt, Nakedneſs and Wearineſs, Want and Inconvenience, *Give unto us neither poverty nor riches; but feed us with food convenient for us*, and clothe us with fitting

ting Proviſions, according to that ſtate and condition wherein thou haſt placed thy Servants; that we may not be tempted with Want, nor made contemptible by Beggery, nor wanton or proud by Riches, nor in Love with any thing in this World; but that we may uſe it as Strangers and Pilgrims, as ỹ Relief of our Needs, ỹ Support of our Infirmities, and ỹ Oil of our Lamps, feeding us till we are quite ſpent in thy Service. Lord take from thy Servants ſad carefulneſs, and all diſtruſt; and give us only ſuch a Proportion of Temporal things as may enable us with comfort to do our Duty.

And, O gracious Lord, unleſs thou art pleaſed to pardon us, in vain it is that we ſhould live here: And what *Good* will our Life do us: O *look* upon us with much Mercy, for we have ſinned grievouſly againſt thee. Pardon the Imperfections of our Life, the Weakneſs of our Duty, the carleſneſs of our Spirit, our affected Ignorance, our Indiligence, our Raſhneſs and want of Obſervation, our Malice and Preſumptions. Turn thine Eyes from our Impurities, and behold the Brightneſs & pureſt Innocence of the Holy *Jeſus*. Under the covert of his All-ſufficient Sacri-

fice

fice, we humbly desire thee to pardon & blot out all our Iniquities, that we may never enter into the horrible *Regions*, where there are Torments without ceasing, a Prison without a Ransom, Reproaches without Comfort, Anguish without Patience, Darkness without Light; *a Worm that never dies, and the Fire that never goeth out.*

But be pleased also to give us high Degrees of Charity; that we may truly forgive all that Trouble or Injure us; that by this Character thou may'st discern us to be thy Sons and Servants, Disciples of the Holy *Jesus*; lest *our Prayers be turned into Sin*, and thy Grace be recalled, and thou enter into a final Anger against thy Servants.

Gracious Father, we are weak and ignorant, our Affections betray us; *our Adversary the Devil goeth up and down, seeking whom he may devour:* He is busy and crafty, malicious and powerful, watchful and envious; and we tempt our selves, running out to Mischief, delighting in the Approaches of Sin, and love to have Necessities put upon us, that Sin may be unavoidable. Pity us in the midst of those Disorders, and give us spiritual Strength, holy Resolutions, a watchful Spirit, the whole Armour of God,

God and the Guard of Angels. thy *Protection*, and the Conduct of thy Holy Spirit, to be our Security in the Day of Danger. Give us thy Grace, to flee from all Occaſions to Sin, that we may never tempt our ſelves, nor delight to be tempted: And let thy bleſſed Providence ſo Order the Accidents of our Lives, that we may not dwell near an Enemy; and when thou ſhalt try us, and ſuffer us to enter into *Combat*, let us always be on thy ſide, and fight valiantly, reſiſt the Devil, and endure patiently, and perſevere conſtantly unto the End, that thou mayeſt crown thy own Work in us.

From Sin and Shame, from the Malice and Fraud of the Devil, and from the Falſeneſs and Greedineſs of Men; and from all thy Wrath, and from all our Impurities; Good Lord, deliver thy Servants.

Do not reſerve any thing of thy Wrath in ſtore for us but let our Sins be pardon'd fully. And yet, if thou wilt not be intreated, but that it ſhall be neceſſary we ſuffer; thy Will be done. Let the ſad Accidents of our Life be for good to us, not for Evil; for our Amendment, not to exaſperate or weary us; not to harden or con-

found us: And what Evil ſoever it be that ſhall happen, let us not ſin againſt thee. For ever deliver us from that Evil; *and for ever deliver us from the Power of the* Evil one, *the great Enemy of Mankind. And never let our Portion be in that* everlaſting burning, *which thou haſt* prepared for the Devil and his Angels for ever.

So ſhall we thy Servants advance the Mightineſs of thy Kingdom, the Power of thy Majeſty and the glory of thy Mercy from Generation to Generation for ever. Amen.

LITA-

LITANIES FOR All THINGS and PERSONS

1.

O *Lord, the Hope of* Iſrael *All that forſake thee ſhall be aſhamed; becauſe they have forſaken the Lord, the fountain of living waters.*

2.

Thus ſaith the high and lofty One, that inhabits Eternity, whoſe Name is holy; I dwell in the high and holy Place, with him alſo that is of a contrite ſpirit; to revive the ſpirit of the humble, and to renew the hearts of them that are contrite,

O God the Father of Mercies, the Father of our Lord Jeſus Chriſt; have Mercy upon thy Servants, and hear the Prayers of us miſerable Sinners.

I.

REmember not, Lord, the Follies of our *Childhood*, nor the Luſts of our *Youth*, the wildneſs of our Head, nor

the wandrings of our Heart; the infinite Sins of our Tongue, and the inexcuſable Errors of the Days of Vanity.

Lord have Mercy upon us, poor miſerable Sinners, for the Sake and Merits of Jeſus Chriſt.

Remember not, O Lord, the growing Iniquities of our advanced Age, the Pride of our Spirit, the Abuſe of our members, the Greedineſs of our Purpoſes, the bad Example we have given, the Peeviſhneſs and Violence of all our Paſſions and Affections

Lord, have Mercy, &c.

Remember not, O Lord, how we have been full of Envy and Malice, Anger and Revenge; fierce and earneſt in the Purpoſes and Vanities of the *World*; and lazy and dull, *ſlow*, and *ſoon weary* in the Things of *God* and of *Religion*.

Lord, have Mercy, &c.

Remember not, O Lord, our uncharitable behaviour towards thoſe with whom we have converſed; our Jealouſies and Suſpicions, our evil Surmiſings, our Bitterneſs, Slander, and Detractions; and the Breach of our Promiſes to Men, and the Breach of all our holy Vows made to thee our God.

Lord, have Mercy, &c.

Remem-

Remember not, O Lord, how often we have omitted the ſeveral Parts and Actions of our Duty; for our Sins of Omiſſion are infinite; and we have not ſought after the Righteouſneſs of God, but have reſted in the Externals of Religion, and the mere Form of Godlineſs, without the Power thereof; in Careleſneſs and Forgetfulneſs, in a falſe Peace, and a ſilent Conſcience.

Lord, have Mercy, &c.

O moſt gracious Lord, enter not into Judgment with thy Servants, leſt we be conſumed in thy Wrath and juſt Diſpleaſure: From which,

Good Lord deliver us; and preſerve thy Servants for ever, thro' the Merits of thy Bleſſed Son.

II.

For Deliverance from Evils.

FRom groſs Ignorance, and ſtupid Negligence; from a wandring Head, and a trifling Spirit; from the Violence and Rule of Paſſion; from a ſervile Will, and a commanding Luſt; from all Intemperance; from the immoderate Uſe

of what is lawful, and from all Irregularity whatſoever;

Good Lord, deliver, and preſerve thy Servants for ever.

From a covetous Mind, and greedy Deſires; from luſtful Thoughts, and a wanton Eye; from rebellious Members, and the Pride and Vanity of Spirit; from falſe Opinions, and ignorant Confidences;

Good Lord, deliver, &c.

From Improvidence, and Prodigality; from Envy, and the Spirit of Slander; from Idleneſs and Senſuality; from Preſumption, and Deſpair; from ſinful Actions, and all vicious Habits;

Good Lord, deliver, &c.

From all thoſe Sins to which our Temper and Inclination, Cuſtom and evil Company have addicted us; from reſting in a Complexional Religion;

Good Lord, deliver, &c.

From Fierceneſs of Rage, and Haſtineſs of Spirit; from clamorous and reproachful Language; from peeviſh Anger, and Inhuman Malice; from the Spirit of Contention, and indiſcreet Zeal;

Good Lord, deliver, &c.

From a Schiſmatical, and Heretical Spirit; from Tyranny and Tumults; from Sedi-

Sedition, and Factions; from envying the grace of God in our Brother; from Impenitency, and Hardneſs of Heart; from Obſtinacy, and Apoſtaſy; from delighting in Sin; and Hating *God* and *good Men*;

Good Lord, deliver, &c.

From Fornication, and Adultery; from unnatural Deſires, and unnatural Hatreds; from Gluttony and Drunkenneſs; from loving and believing Lies, and taking Pleaſure in the Remembrances of evil Things; from delighting in our Neighbour's Miſery, and procuring it; from upbraiding others, and hating *Reproof* our ſelves;

Good Lord, deliver, &c.

From Impudence, and Shame; from Contempt, and Scorn; from Oppreſſion, and Cruelty; from a pitileſs, unrelenting Spirit, from a churliſh Behaviour, and the indecent Uſage of our ſelves, or others;

Good Lord, deliver, &c.

From Famine and Peſtilence; from noiſom, and infectious Diſeaſes; from ſharp, and intolerable Pains; from Impatience of Spirit; from a State of Temptation, & harden'd Conſciences;

Good Lord, deliver, &c.

From Baniſhment, and Priſon; from *Widowhood* & *Want*; from Violence of Pains, and

and Paſſions; from Tempeſts and Earthquakes; from the Rage of Fire and Water; from Rebellion, and Treaſon; from Fretfulneſs, and inordinate Cares; from Murmuring againſt God, and Diſobedience to the Divine Commandment;

Good Lord, deliver, &c.

From delaying our Repentance, and perſevering in Sin; from neglecting our chief Concern; from falſe Principles, and Prejudcies; from Unthankfulneſs, and Irreligion; from ſeducing others, and being abuſed our ſelves; from the Malice and craftineſs of the Devil, and the Deceits & Vanities of the World;

Good Lord, deliver, &c.

From Wounds, and Murther; from Precipices, and Falls; from the Power of Fire and Water; from Fracture of Bones, and diſlocation of Joints; from diſmembring our Bodies, and all Infatuation of our Souls; from Folly and Madneſs; from Uncertainty of Mind and State, and from a certainty of Sinning

Good Lord, deliver, &c.

From Thunder and Lightning; from Spectters, and Illuſions of the Night; from ſudden and great changes; from the ſnares of Wealth, and the contempt of Poverty;

from

from being made an Example, and Warning to others, by ſuffering ſad Judgments our ſelves;

Good Lord, deliver, &c.

From condemning others, and juſtifying our ſelves; from miſ-ſpending our Time, and abuſing thy grace; from calling *Good Evil*, and *Evil Good*; from conſenting to Folly, and tempting others;

Good Lord, deliver, &c.

From Exceſs in Speaking, and obſtinate Sullenneſs; from intemperate Laughter, and immoderate Weeping; from giving evil Example to others, or following any our ſelves; from giving, or receving Scandal; from the horrible Sentence of endleſs Death and Damnation;

Good Lord, deliver, &c.

From Curſing, and Swearing; from uncharitable chiding, and Eaſineſs to believe Evil; from the Angel of Wrath, and periſhing in popular Diſeaſes;

Good Lord, deliver, &c.

From having our Portion in this Life; from nauſeating the means of Salvation, and want of Sorrow for our Sins;

Good Lord, deliver, &c.

From the want of a Spiritual Guide; from a Famine of the Word and Sacraments;

from

from hurtful Perſecution, and from taking Part with Perſecutors;

Good Lord, deliver, &c.

From ſleepleſs Nights, and contentious Days; from violent Fears, groundleſs Scruples, and loſs of Reaſon, from a vicious Life, and a ſudden and unprovided Death;

Good Lord, deliver, &c.

From relying upon vain Fancies, and falſe Foundations; from an evil, and an amazed Conſcience; from Sinning near the end of our Life, and from deſpairing in the Day of Death;

Good Lord, deliver, &c.

From Hypocriſy, and Wilfulneſs; from Self-Love, and vain Ambition; from Curioſity, and Careleſneſs; from being tempted in the Days of our Weakneſs; from the prevailing of the Fleſh, and grieving the Spirit; from all thy Wrath, and from all our Sins;

Good Lord, deliver, &c.

III.

For Gifts and Graces.

HEar our Prayer, O Lord, and conſider our Deſire; hearken unto us for thy Truth and Righteouſneſs Sake: O hide not thy Face from us, neither caſt away thy Servants in diſpleaſure. Give

Give unto us the Spirit of Prayer, frequent and fervent, holy and perſevering; an unreprovable Faith, a juſt and an humble Hope, and a never failing Charity.

Hear our Prayers, O Lord, and conſider our Deſire.

Give unto us true Humility, a meek and a quiet Spirit, a loving and a friendly, a holy and uſeful Converſation; bearing the Burthens of our Neighbours; denying our ſelves, and ſtudying to benefit others, and to pleaſe thee in all Things.

Hear our Prayers, &c.

Give us a prudent and a ſober, a juſt and a ſincere, a temperate and a religious Spirit; a due Contempt of the World, a Love of holy Things, and a longing after Heaven, and the Inſtruments and Paths that lead thither.

Hear our Prayers, &c.

Grant us to be thankful to our Benefactors, righteous in performing Promiſes; loving to our Relations, careful of our Charges; gentle and eaſy to be intreated, ſlow to Anger, and fully inſtructed, and readily prepared for every *good Work*.

Hear our Prayers, &c.

Give us a peaceable Spirit, and a peaceable Life, free from Debt and deadly Sin;

Grace

Grace to do nothing but what is *of good Report*; to confeſs Chriſt and his Religion, by a holy and obedient Life, and a Mind ready to die for him, when he ſhall call us and aſſiſt us.

Hear our Prayers, &c.

Give to thy Servants a wiſe, a watchful, and an obſerving Heart; diligent in doing our Duty, inflexible to Evil, Obedient to thy Word, inquiſitive after thy Will. Give us pure and holy Thoughts, ſtrong and Religious purpoſes, and thy Grace to perform faithfully what we have promiſed in the Day of our Duty, or in that of our Calamity.

Hear our Prayers, &c,

O teach us to fight the Battels of the Lord manfully, againſt the Fleſh, & World, and the Devil; to ſpend our Time religiously and uſefully, to ſpeak gracious Words, to Walk always in thy Preſence; to poſſeſs our Souls and Bodies in Sanctification, fit for the Habitation of the Holy Spirit of God.

Hear our Prayers, &c.

Give us a ſincere and perfect Repentance, a well-inſtructed Underſtanding, regular Affections, the Grace of Steddineſs & Perſeverance; a good Name, a Fear of thy

thy Majeſty and a Love of thy Glories above all the Things in the World for ever.

Hear our prayers, &c

Endue us with Soundneſs of Body and Mind: Give us the Love of our Neighbours, and the Peace of the Church, the publick Uſe and Comforts of thy Holy Word and Sacraments, a great Love to all Chriſtians, and Obedience to our Superiors, Eccleſiaſtical and Civil, all the Days of our Life.

Hear our Prayers, &c.

Give us Spiritual Wiſdom, that we may diſcern what is pleaſing to thee, and follow what belongs unto our Peace; and let the Knowledge and Love of God, and of *Jeſus Chriſt* our Lord, be our Guide and our Portion all our Days.

Hear our Prayers, &c.

Give unto us holy Diſpoſitions, and an active Induſtry in thy Service, to redeem the Time miſ-ſpent in Vanity: For thy Pity ſake, take not Vengeance of us for our Sins; but ſanctify our Souls and Bodies in this Life, and glorify them hereafter.

Hear our Prayers, &c.

Our Father, &c.

IV.

For all Eſtates of Men and Women, eſpecially in the Chriſtian Church.

O Bleſſed God, in mercy remember thine Inheritance, and forget not the Congregation of the *Poor* for ever: Pity poor Mankind, whoſe *Portion* is Miſery and Folly, Shame and Death. But thou art our Redeemer, and the Lifter up of our Head; and under the ſhadow of thy Wings ſhall be our Help, until this Tyranny be over-paſt.

Have Mercy upon us, O God, and hide not thy ſelf from our Petition.

Preſerve, O God, the Catholick Church in Holineſs and Truth, in Unity and Peace; free from Perſecution, or Glorious under it; that ſhe may for ever advance the Honour of our Lord *Jeſus*, for ever repreſent his Sacrifice, and glorify his Perſon, and advance his Religion, and be accepted of thee in her Bleſſed Lord; that being filled with his Spirit, ſhe may partake of his glory.

Have Mercy upon us, &c.

Give the Spirit of government, equity and holineſs, to all Chriſtian Kings, Princes and Governors: Grant that their Peo-

ple

ple may obey them, and they may obey thee, and live in Honesty and Peace, Justice and holy Religion; being Nursing-Fathers to the Church, Advocates for the Oppressed, Patrons for the Widows, and a Sanctuary for the miserable and the fatherless; that they may reign with thee for ever in the Kingdom of the Lord *Jesus*.

Have Mercy upon us, &c.

Give to thy Servants the Bishops, and all the Clergy, the Spirit of Holiness and Courage, of Patience and Humility, of Prudence and Diligence, to preach and declare thy Will, by a holy Life, and wise Discourses; that they may minister to the good of Souls, and find a glorious Reward in the Day of our Lord *Jesus*.

Have Mercy upon us, &c.

Give to our Relations (our Wives and Children, our Friends and Benefactors, our Charges, our Family, &c.) Pardon and Support, Comfort in all their Sorrows, Strength in all Temptations; the Guard of Angels to preserve them from Evil, and the conduct of thy Holy Spirit, to lead them into all good; that they doing their Duty, may feel thy Mercies here, and partake of thy glories hereafter.

Have Mercy upon us, &c.

Give to all Chriſtian Kingdoms and Commonwealths, Peace and Plenty, Health and Holy Religion; to all Families of Religion, and Nurſeries of Piety, Zeal and Holineſs, Prudence and Unity Peace and Contentedneſs; to all Schools of Learning, Quietneſs and Induſtry, freedom from Wars and Violence, Factions and Envy.

Have Mercy upon us, &c.

Give to all married Perſons Faith and Love, charitable and wiſe Compliances, ſweetneſs of Society, and Innocence of converſation: To all Virgins and Widows, great love of Religion, a ſober and contented Spirit, and unwearied Attendance on Devotion, and the Offices of Holineſs: Protection to the fatherleſs, comfort to the diſconſolate, Patience and Submiſſion, Health and ſpiritual Advantages to the ſick; that they may feel thy Comforts, for the Days wherein they have ſuffered Adverſity.

Have Mercy upon us, &c.

Be thou a guide to them that travel by Land or Sea, the confidence and comfort of them that are in Storms and Shipwrecks, the ſtrength of them that toil in the Mines, and row in the Gallies; an Inſtructor to the Ignorant: To them that are condem-

demned to die, be thou a Guide unto Death. Give chearfulneſs to every ſad Heart; ſpiritual Strength, and proportionable Comfort, to them that are afflicted by Evil Spirits. Pity the Lunaticks; give Life and Salvation to all to whom thou haſt given no Underſtanding: Accept the Stupid and the Fools to Mercy. Give Liberty to Priſoners, Redemption to captives; Maintainance to the Poor, Patronage and Defence to the Oppreſſed; and ſanctify their calamities to them at preſent, and in thy good Time put a period to the Iniquity, and to the Miſeries of all Mankind.

Have Mercy upon us, &c.

Give unto our Enemies grace and pardon, charity to us, and love to thee: Take away all Anger from them, and all Miſtakes from us; all Miſ-interpretations & jealouſies. Bring all Sinners to Repentance and Holineſs; and to all thy Saints and Servants give an increaſing Love, and a perſevering Duty; particularly to thoſe who have recommended themſelves to the Prayers of thy unworthy Servants. Bring all *Turks*, *Jews* and Infidels, to the knowledge and confeſſion of the Lord *Jeſus*, and a participation of all ỳ Promiſes of the Goſpel, & all the Benefits of his Paſſion. To

all Hereticks give Humility and Ingenuity, and Repentance of their Errors, and grace and power to make Amends to the Church and Truth, and a publick Acknowledgement of a Holy Faith, to the Glory of the Lord *Jeſus*.

Have Mercy upon us, &c.

Give to all Merchants Faithfulneſs and Truth; to the Labouring Husbandman Health and fruitful Seaſons; and reward his Toil with the Dew of Heaven, and the Bleſſings of the Earth. To all Artizans give Diligence in their *Callings*, and a Bleſſing on their Labours, and on their Families: to old Men, Piety, and perfect Repentance; a liberal Heart, and an open Hand; great Religion, and Deſires after Heaven. To young Men give Sobriety and Chaſtity, Health and Uſefulneſs, an early Piety, and a perſevering Duty: to all Families viſited, give conſolation, and a holy uſe of the Affliction, and a ſpeedy Deliverance: To us all, Pardon and Holineſs, and Life Eternal, thro' *Jeſus Chriſt*. *Amen*.

The Grace of our Lord Jeſus Chriſt, *and the Love of God, and the Communication of the Holy Spirit, be with us all for ever.* Amen

A Thanksgiving, to be uſed once a Month, and upon Solemn Occaſions.

Tayl. Pſalt. *p.* 352.

MOſt Glorious Lord God infinite in Mercy, full of Compaſſion, Long-ſuffering, and of great Goodneſs: I adore and praiſe thy holy Name, worſhipping thee with entire Devotion of Soul & Body. I give thee (ſo as is our bounden Duty) continual Thanks, for all the Benefits thou haſt done unto me; for whatſoever I am, or have, or know, or Deſire, or may lawfully expect, it is all from thee unmerited; it is the Iſſue of thy free Bounty. Thou alone art the Fountain of Being; the Origin of Bleſſing, of Sanctity, Pardon, and the glories of immortal Life.

Praiſe the Lord, O my Soul; and all that is within me, praiſe his holy Name.

Thou, O God, of thine infinite *Goodneſs*, haſt created me out of nothing, and doſt ſupport me in Being continually. Thou haſt made me a little lower than the Angels, imprinting on me thine Image, and enabled me to ſerve thee. Thou haſt endued my Soul with Power to chuſe the *Good* & refuſe the *Evil*; implant in me Self-Love,

as

as the Ground and Meaſure of Duty; & put me into a capacity of being for ever happy at thy Right-Hand in Heaven.

I will ſing unto the Lord as long as I live: I will praiſe thee my God, while I have my Being.

Thou, O God, bleſſed for ever, haſt given me a ſound Body, and an underſtanding Heart; and not made me Lame and Deformed, ſlow of Speech or Apprehenſion, or wanting in my Senſes or Memory.

I will praiſe thee, for I am fearfully and wonderfully made: Marvellous are thy Works, and that my Soul knoweth right well.

Thou, O God of thy Mercy, haſt cauſed me to be born of Chriſtian Parents; gaveſt me Opportunity of holy Baptiſm, and the Benefit of a Religious Education; & alloweſt me Time to repent and perfect Holineſs in thy Fear.

Thou art he that took me out of the Womb; thou didſt make me hope, when I was upon my Mother's breaſts.——— I will declare thy name unto my Brethren: In the midſt of the Congregation will I praiſe thee.

Thou, O God, of thine abundant Kindneſs, haſt made an admirable Variety of Creatures, Beaſts and feathered Fowl, and Fiſh that move upon the Face of the Waters,

ters, miniſter to my uſe, and ſerve my neceſſity. Thou giveſt the former and the latter rain; the dew of Heaven and the fatneſs of the Earth. Thou giveſt Medicin to heal my Sickneſs; and haſt commanded the Earth to bring forth her Fruits abundantly, to our Nouriſhment & Satisfaction. Thou haſt appointed the Moon for certain Seaſons; and ordained the Hoſt of Heaven, to be Repreſentations of thy Power and Greatneſs.

Praiſe ye him, ſun and moon; praiſe him, all ye ſtars of light; Mountains, and all hills; fruitful trees, and all cedars; beaſts, and all cattle; creeping Things, and flying Fowl. Let them praiſe the name of the Lord; for he commanded, and they were created,

Thou, O God, of thine abundant goodneſs, haſt made thine Angels miniſter to our Salvation; afforded a Guard againſt the watchful Malice of the Adverſary; againſt all Caſualty, and evil Accidents. By thy Providence I have been hitherto preſerved from the Violence of Fire, the Edge of the Sword, the Rage of Waters, the Precipice; from all Fracture, and Deformity of Limbs, and other Violations of Health, which many of my Betters ſuffer.

I will give thanks unto thee, O Lord, with my whole Heart; even before the Gods will I ſing praiſe unto thee. Thou,

Thou, O merciful Father, haſt fed and cloathed me, raiſed me up Friends, and bleſſed them: Thou haſt been my guide in my Journeys; in Epidemical Diſeaſes, my Deliverer; in Sadneſs, my Refreſhment; in all my grief and deſolations, my Hope and my Confidence.

I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me; yea, I will praiſe thy name, O Lord moſt high.

To Crown all thy Mercies, thou gaveſt thine only begotten Son, when we (Rebels to thy Divine Majeſty) were dead in Treſpaſs and Sin, to reconcile us to thy ſelf, by the Atonement of an Everlaſting Covenant.

He is our God, the God of whom cometh Salvation: God is the Lord, by whom we eſcape Death.

Bleſſed be the Lord God of Iſrael, who hath viſited and redeemed his People.

Thou, O Holy Father, permitted'ſt him to ſtoop down to the Infirmities of our Nature; to ſuffer the Hardſhips of Poverty; to lead a Life of Affliction and Diſgrace, that we might be exalted in his Humiliation.

Lord, what is Man that thou art mindful of him, and the Son of Man that thou ſo regardeſt him?

Glory

Glory be to God on high; and Hosanna to the Son of David.

In him thou hast afforded me a clear Manifestation of thy blessed Will; the benefit of a spotless, and most exemplary Life; great and glorious Miracles, to confirm our Faith; his Resurrection, and Investiture with Sovereign Dominion, over all the Family in Heaven and Earth.

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us. 1 Pet. 1. 3, 4.

Salvation to our God, which sitteth upon the throne, and unto the Lamb. Rev. 7. 10.

In his Blood, O Lord, thou vouchsafest to receive an Atonement for our Sin: He is our continual Intercessor and Advocate. By the Mightiness of his Power his Church is preserved against all its Enemies, and the ends of the Earth shall meet in the Acknowledgement of his Faith. By declaring thy Appointment of Him to judge the World in Righteousness, and making known to us the dreadful Issue of the Last Day, thou hast afforded the most powerful Motives imaginable to Repentance and Holiness.

All

All Nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorify thy Name: For thou art great, and doſt wondrous things; thou art God alone.

Thou ſenteſt the Holy Spirit, the Comforter, the Power of the Higheſt, Author of Liberty and Knowledge, the Fountain of grace, and every Spiritual, Bleſſing; to *inſpire* thy Prophets and Apoſtles; to deliver to us thy Will, a full, compleat, and abſolute Rule of Faith and Manners, to the end of the World; to enlighten our Minds, and put us in Remembrance of our Duty, and awaken us to & Practice of it.

O magnify the Lord our God, and fall down before his foot-ſtool; for he is holy.

Thou, O *God*, when thy Church was corrupted with falſe Doctrines, interpoſedſt thy Providence, and cauſedſt the Purity of the Goſpel to ſhine forth in a glorious Reformation. Thou haſt given us the Examples of Martyrs, and other holy Men; the Reſtraints of Fear, and Shame, and Love. Thy Promiſes ſupport us in Calamity; thy Judgments ſeek to bring us to thy ſelf.

I will always give thanks unto the Lord: His praiſe ſhall ever be in my mouth.

I bleſs thy Name, O moſt Gratious Lord, for thoſe Promiſes and Threatnings, thoſe Pre-

Precepts and Admonitions which thou haſt recorded in Scripture; for all thoſe graces, helps and comforts, whereby thou promoteſt in me Piety and good Living; for Baptiſmal and Penitential Grace, for the Opportunities and Refreſhment of the Euchariſt; for all the Advantages of *good* Society, Tutors and Governors; for thy Fear, the Hindrance of Sin; for all my *Hopes* of Pardon, and expectation of the Promiſes made by our Lord *Jeſus Chriſt*; for my Encouragement in thy Paths of Life and Sanctity: For all the holy Sermons, ſpiritual *Books*, and *good* Advice, ſerious Counſels, and charitable Prayers of others: For the *Motions* of the holy Spirit, and the checks of *Conſcience*; the calling, particular circumſtances, and State of Life thy *Wiſdom* and *Goodneſs* have choſen for me; and for whatſoever other Means of Holineſs thou haſt aſſiſted me withal.

Bleſſed be the Lord God, even the God of Iſrael, who only doth wondrous things: Bleſſed be the Name of his Majeſty for ever; and let all the Earth be filled with his Majeſty. Amen, Amen.

He only is, and was, and is to come! The moſt High God! The *Bleſſed*! The King Eternal, Immortal, Inviſible!

O ye Children of Men, bleſs ye the Lord: Praiſe him, and magnify him for ever.

He is the Lord *Jehovah*: His *Name* endureth for ever, and his *Memorial* throughout all Generations.

O ye Servants of the Lord, bleſs ye the Lord, &c.

His *Mercies* are everlaſting, and his *Truth* endureth from generation to generation.

O ye Sons of God, bleſs ye the Lord, &c.

His *Mercies* are ſure Mercies: His *Compaſſions fail not*; of his *Goodneſs* there is no end.

O ye Juſt, whom it becometh well to be thankful, bleſs ye the Lord, &c.

He is the God of *Abraham*, and the God of *Iſaac*, and the God of *Jacob*: He is not the God of the Dead, but of the Living. And therefore the Living, the living he ſhall praiſe thee, as I do this Day.

O ye Spirits and Souls of the Righteous, bleſs ye, &c.

Thou even *Thou* art Lord alone: *Thou* haſt made *Heaven*, and the *Heaven* of *Heavens* with all their *Hoſt*: The Earth, & all things that are therein; the Seas, and all that is therein: And thou preſerveſt them all.

O ye Cherubin and Seraphin, Thrones and Dominations, Angels that excel in ſtrength, that do his Commandment, and hearken to the voice of his word; together with the Earth, and the fulneſs thereof; and every other Work of God; bleſs ye the Lord, praiſe him, and magnify him for ever.

Thou, Lord, haſt made me glad thro' thy works; and I will rejoice in giving praiſe for the operations of thy Hands.

A N

AN OFFICE of Humiliation, FOR THE *Days of* FASTING; OR Some Time before we Receive the HOLY SACRAMENT.

A Prayer to be used before the Examination of our selves

ALmighty *God*, the great Searcher of Hearts, who knowest all our secret Purposes; fit and prepare me, I beseech thee, for the due Examination of the State of my Soul. Grant that I may so compare my Actions with the Rule of thy Laws, that nothing contrary thereunto may escape my Notice; but let me so *consider my ways, as to turn my feet unto thy Testimonies.* Grant, O Lord, that I may so impartially judge, and condemn my self so effectually, as I may not be condemned in the Day of

Chriſt. Let not Self-Love impoſe upon me, in a Matter of ſuch vaſt Importance: Let not Sloth, or Negligence, deter me from keeping clear my Account. Let no Paſſion be ſo far indulg'd, as to eſcape the Scrutiny of a ſerious Examination.

And when I have diſcover'd my own Vileneſs, grant, that by the Aſſiſtance of thy Grace, I may throughly humble my ſelf under the Sight, and Senſe of it; that I may be duly ſorrowful for every one of thoſe Follies, whereby I have provoked thy Wrath and Indignation againſt me; that I may, under the Influence of a lively Faith, ſollicit thy Forgiveneſs, thro' the Merits of my Redeemer. And grant, O Lord, that the Remembrance of the Wages of Sin, its Vanity, and my Grief for the Commiſſion of it, may for the future awaken my Care and Diligence to withſtand the Adverſary, and render my Addreſſes to thee in the Hour of Temptation frequent. Grant this, O Lord, for the Sake of Jeſus Chriſt, our Mediator and Advocate.

Directions for the Examination of our ſelves.

1. LOok upon the Catalogue of your Sins, and the Account of your Spiritual Progreſs, which you have been order'd to keep (No. IX.); and com-

compare it with the Law of God, particularly Christ's Sermon on the *Mount*. By this means you may take an exact Survey of the State of your Soul; examining your self strictly and impartially; and representing every Sin with its aggravating circumstances.

2. Consider, how far you have comply'd with such corrupt customs, as, tho' not in themselves sinful yet, expose Men to the commission of Sin; *viz.* Spending more Time, or Money, than your circumstances admit of, in any innocent Recreation?

3. Whether you have not been careless in searching into the Grounds of your Duty; that so your Heart might reproach you less, for not performing it?

4. If after Knowledge of it, you are not often slack in doing it, and too apt to yield to any pretence for the Neglect of it?

5. Examine how far you have proceeded in the Habits of Self-denial? Whether you readily submit to the Will of God in Adversity; bear the Injuries of Men with Pity, and all the Charity which is consistent with the good of Society?

6. Whether your Esteem and Love of others, be regulated more by your Virtue, than your own Interest?

7. Do you ſeek with Prudence to reform the Vicious? At leaſt, do you omit to ſhew them an abject reſpect and connivance, in order to ſerve your ſelf or Party, of their Failings?

8. Have you a Zeal for the Honour of Religion, and the Salvation of Souls? And in conſequence thereof, Are you careful to adviſe and reprove your Dependants?

9. Are you perſwaded that Pride, Covetouſneſs, Ill-nature, Malice, Envy, Slander, Cenſorioufneſs; the too eager Deſire of Riches, Honour, and lawful Pleaſure; as well as the Love of Flattery, bodily Ornaments, Attendance, impatience of Contradiction, a bitter Spirit, indecent Language, are not agreeable to the Rules of the Goſpel?

10. Labour hereby to gain a true and thorough Senſe of your condition; eſpecially of the Vileneſs and Miſery of it.

11. Conſider the deplorable State you had been in, had Almighty God taken you away in this Sinful Courſe, without affording you the Benefit of Repentance.

Hereupon acknowledge, and magnify the Long ſuffering of your Heavenly Father; that notwithſtanding all theſe Provocations, hath ſpared you, when you deſerved Puniſhment. 12. Strive

12. Strive to be deeply affected with hearty *Sorrow* for having ſo heinouſly offended ſo very *Good*, ſo very gracious a Lord and Maſter.

A Prayer for Godly Sorrow.

O Bleſſed Lord, from whom are the Preparations of the Heart, and the proper Diſpoſition of our Mind for thy Worſhip and Service; vouchſafe to make thy ſelf preſent to my Soul, and give me ſuch a lively Senſe of the great Danger, Evil, and Ingratitude of my Sins paſt; that it may heighten my contrition, and improve my abhorrence and Deteſtation of Sin. Grant, O Lord, that I may now and ever loath all the Offences, that I am ſenſible have laid me under thy Diſpleaſure. And let my preſent Anxiety have ſuch a laſting Effect upon me, that I may preſerve an unfeigned Humility under the moſt proſperous Circumſtances, and comfort my ſelf under all Adverſity, with a due Senſe of my Unworthineſs. Increaſe the Feeling that I have of the Burthen of my Sins, and their Dominion over me; & work in me that wounded, broken and contrite Heart, which thou haſt promis'd not to deſpiſe. Grant this, O Father, for *Jeſus Chriſt* his Sake. *Amen.*

13. Pour

13. Pour out your Soul in humble confeſſion of every particular Sin.

14. Apply your ſelf to God, by a lively Faith in his Promiſes, for Pardon in the *Blood of Chriſt*; and for his Sake, and upon his Merits and Satisfaction, implore Mercy.

15. Deſire the gracious Influence of his Holy Spirit, as well for a Seal of your Pardon, as to excite, aſſiſt, and enable you to perform his Will for the future.

A Litany of Confeſſion.

I.

WO, wo unto me, O God that being a Creature of thine, and made by thee capable of enjoying Everlaſting Felicity, I have lived ſo wickedly and lewdly, that, unleſs thy Mercy prevent it, I ſhall utterly forfeit the very End of my *Creation.*

But I Repent, O my God, I Repent.

I am utterly aſhamed of it.

Lord be thou merciful to me a Sinner.

II.

Wo, wo unto me, O God, that I have trifled away ſo many of my youngeſt Days, with

without knowing thee, or taking any Notice of thoſe ſtrict Duties which *I* did owe unto thee; that I was ſo long a Child in all things, excepting Innocence; and that only by an over-haſty Spring of early Wickedneſs, I was more than a Child.

But I Repent, O my God, I Repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me a Sinner.

III.

Wo, wo unto me O God, that as I grew up, the ſeeds of Corruption (which I brought with me into the World) grew up along with me; and, by inſenſible degrees, which I obſerved not, Pride and Folly, & Luſt took Poſſeſſion of me, and Sin hath reigned in my mortal Body.

But I Repent, O my God, I Repent.
I am utterly confounded at it.
Lord, be thou merciful to me a Sinner.

IV.

Wo, wo unto me, O God, that being waſhed in the Waters of Baptiſm, I have ſince that Time ſo many ways defiled my ſelf, that I can no longer pretend, by any former Contract with thee, that I am either a Child of thine, a Member of thy Chriſt, or an Heir of the Kingdom of Heaven.

But

But I Repent, O my God, I Repent.
I am utterly confounded at it.
Lord, be thou merciful to me a Sinner.

V.

Wo, unto me, O God, that having been received into the Boſom of thy Church, (which ſo many Millions of Souls have not had the Happineſs to be) I have ungratefully diſhonoured thy holy Faith by an unholy Life; and having ſo often confeſſed thee with my Tongue, I have denied thee in my Life and Actions.

But I Repent, O my God, I Repent,
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me a Sinner.

VI.

Wo, wo unto me, O God, that having abjured the Devil and all his Works and given up my Name to Chriſt, to fight under the Banner of his Croſs; I have, on the contrary, treacherouſly complied with his Enemy in many Things, and ſhall be found, I fear, to have been more diligent in ſerving him, than I have been in ſerving thee.

But I Repent, O my God, I Repent.
I am confounded and aſtoniſhed at it.
Lord, be thou merciful to me a Sinner.

Wo

VII.

Wo, wo unto me, O God, that being obliged by that high Calling in *Chriſt Jeſus*, to renounce the Pomps and Vanities of the World, I have ſo very much failed therein, that I have doated on nothing more: For thoſe very Vanities have been my Idols, and my ſeduced Heart hath gone after them.

But I Repent, O my God, I Repent.
I am aſhamed and confounded at it.
Lord, be thou merciful to me a Sinner.

VIII.

Wo, wo unto me, O God, that being farther bound by that moſt ſolemn Vow, utterly to forſake the ſinful Luſts of the Fleſh, I have, inſtead of forſaking them, purſued and hunted after them; and, when other Temptations have failed, I have been apt enough to kindle my own Fire, and to be a Tempter to my ſelf.

But I Repent, O my God, I Repent.
I hate, and loath, and abhor my ſelf for it.
Lord, be thou merciful to me a Sinner.

IX.

Wo, wo unto me, O God, that knowing thy revealed Will to be the Law to which I was bound in all Obedience to ſubmit my ſelf, I, like an inſolent Rebel, have not only ſet up my own Will in Oppoſi-

tion

tion to thine, but many times preferred it before thine, and have liſten'd more to ſy falſe Oracles of Fleſh and Blood, than to all thy holy Commandments.

But I Repent, O my God, I Repent.
I accuſe, and judge, and condemn my ſelf for it:
Lord, be thou merciful to me a Sinner.

X.

Wo, wo unto me, O God, that being made according to thine Image, (the greateſt *Honour* that could be done thy Creature) I have ſo defaced all the Lines and Features of it, that, unleſs the Holy Spirit pleaſe to renew that Image in me again, I tremble to think what I muſt one Day hear; *Depart from me, I know you not.*

But I Repent, O my God, I Repent.
I am aſhamed and confounded at it.
Lord, be thou merciful to me a Sinner.

XI.

Wo, wo unto me, O God, that having received a rational Soul from thee, to be a moral Light and Guide to my Actions; I have been ſo brutiſh, as to follow my ſenſual Appetite inſtead of it, and have made no farther uſe of Reaſon, than to find out vain Excuſes, to cozen my own Soul into all the By-ways of Sin and Error.

But

But I Repent, O my God, I Repent.
I accuſe, and judge, and comdemn my ſelf for it.
Lord, be thou merciful to me a Sinner.

XII.

Wo, wo unto me, O God, that being endowed with Memory to ſerve as a Store-houſe to treaſure up thy Precepts and holy Counſels in; I have ſtuft it ſo full with ỹ Images and Repreſentations of former Vanities and Sin, that I have left no *Room* for thee at all.

But I Repent, O my God, I Repent.
I mightily condemn my ſelf for it.
Lord, be thou merciful to me a Sinner.

XIII.

Wo, wo unto me, O God, that having received a Heart from thee to be the Seat of clean and holy Affections, and the only Temple of thy holy Spirit to dwell in; I have ſo unworthily abuſed, and altered the Property of it, that it is now become the Receptacle of all Uncleanneſs.

But I Repent, O my God, I Repent.
I hate, and loath, and abhor my ſelf for it.
Lord, be thou merciful to me a Sinner.

XIV.

Wo, wo unto me, O God, that my wretched Heart being corrupted, my Imagina-

on hath run wildly after, with a ſwarm of vain and ſinful Thoughts, which being driven away, light again and again upon my diſtracted Soul, and intermingle with the beſt of my Devotions.

But I Repent, O my God, I Repent.
I am infinitely troubled and grieved for it.
Lord, be thou merciful to me a Sinner.

XV.

Wo, wo unto me, O God, that mine Eyes, being greedy after Vanity, have been (upon all Occaſions) as open Windows, to let in Sin; but when, by the ſame way, they ſhould have iſſued out Penitential Tears, to waſh away the Stains thoſe Sins have made, there hath been no Paſſage found for them.

But I Repent, O my God, I Repent.
I am inwardly grieved, and deplore my ſelf for it.
Lord, be thou merciful to me a Sinner.

XVI.

Wo, wo unto me, O God, that, for the Entertaining of vain Converſation, I have left my Ears too often open to light and vain, and ſinful Diſcourſe; and in all my Enquiries, have hearken'd more to what the World ſaith abroad, than to what thy Holy Spirit, and my own Conſcience ſaith within me.

But

But I Repent, O my God, I Repent,
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me a Sinner.

XVII.

Wo, wo unto me, O God, that I have not reſolved, with thy Servant *David*, to *take care of my ways, that I offend not with my Tongue*; but have many times vainly and inconſiderately let it looſe; and, either to pleaſe the Company, or my ſelf, have ſpoken words, which might unhappily prove Occaſions of Sin, both to them and me, without regard, or remembring how great Flames ſuch little Sparks might kindle.

But I Repent, O my God, I Repent.
I take Shame upon me, and condemnd my ſelf for it.
Lord, be thou merciful to me a Sinner.

XVIII.

Wo, wo unto me, O God, that all the Parts and Faeulties of my Soul and Body have been abuſed, and have not ſerved the Laws of their Creator, but have ſo eagerly and conſtantly purſued the corrupt Deſires of a ſeduced Heart, that I have cauſe to fear, that either my whole life may be looked upon as one continued Sin, or at leaſt as having admitted ſo few inconſi-

derable Pauſes, that if thou ſhould'ſt enter into ſtrict Judgment with me, I ſhould not have the Confidence to ſay when, or where, or wherein I have been Innocent.

But I Repent, O my God, I Repent.
I am confounded and aſtoniſhed at it.
Lord, be thou merciful to me a Sinner.

XIX

Wo, wo unto me, O God that I have wretchedly failed, even in my beſt Endeavours; that I have been cold in my Devotions, weary of my Prayers, inconſtant to good purpoſes; dull and heavy in the way to Heaven, but quick and active in all the ways of Sin; having made it the whole Buſineſs of my Life, rather to ſeem to be Religious, than really to be ſo.

But I Repent, O my God, I Repent.
I accuſe, and judge, and condemn my ſelf for it.
Lord, be thou merciful to me a Sinner.

XX.

Wo, wo unto me O God, that I have not waſhed mine Hands in Innocency, when I have gone unto thine Altar, nor made mine Heart ready to receive the Bread that came from Heaven; but have failed in my Preparations, and have not ſufficiently conſider'd either mine own Unworthineſs,

neſs, or the high Secrets of ſo great a Myſtery.

But I Repent, O my God, I Repent.
I am grieved and troubled at it.
Lord be thou merciful to me a Sinner.

XXI.

Wo, wo unto me, O God, that having ſo often received thoſe ineſtimable Pledges of thy Love, the precious *Body* and *Blood* of thy Dear Son in the holy Sacrament; I have been ſo unwary, as to admit my former Sins under the ſame Roof with thee, and have unhappily done what lay in me, to drive thee from me.

But I repent, O my God, I Repent.
I am infinitely aſhamed at it.
Lord, be thou merciful to me a Sinner.

Wo, wo unto me, O God, that my Repentance hath been ſo weak, ſo ſlight, and ſo unſteady, that every ſmall blaſt of a new Temptation hath been able to drive me from it; and by frequent Relapſes into Sin, given me cauſe enough to Repent, even of my vain Repentance.

But I Repent again, O God, again I Repent.
I hate, and loath, and abhor my ſelf for it.
Lord, be thou merciful to me a Sinner.

XXIII.

Wo, wo unto me, O God, that having

received my Life and Being, and Preſervation from thee, with ſo many Advantages to have made me happy in this World, & bleſſed in the next; I have been ſo abominably unthankful, that I have caſt all theſe thy Bleſſings behind me, and returned thee nothing back for all thy Favours, but Affronts and Injuries, and Sins.

But I Repent, O my God, I Repent.
I am confounded and aſtoniſhed at it.
Lord, be thou merciful to me a Sinner.

XXIV.

Wo, wo unto me, O God, that being redeemed by the Death and Paſſion of thy dear and only Son, I have not laid his bitter Agonies to Heart, nor made right Uſe of the precious Ranſom which was laid down for me: That I have not yet ſued out my Pardon with ſuch Penitent Tears as thou requireſt, nor laid hold of the Benefits of it by a lively Faith; but have choſen rather ſtupidly to continue in my Sins, and to neglect the Blood of the Covenant as an unholy Thing.

But I Repent, O my God, I Repent.
I hate and loath, and abhor my ſelf for it.
Lord be thou merciful to me a Sinner.

XXV.

XXV.

Wo, wo, unto me, O God, that thy Holy Spirit I have grieved, thy Counſels I have rejected, thy Motions I have quenched, & have entertain'd the Luſts and Vanities of this Life with far more earneſt and paſſionate Affections, than all thy holy inſpirations.

But I Repent, O my God, I Repent.

I am utterly aſhamed and confounded at it.

Lord be thou merciful to me a Sinner.

XXVI

Wo, wo unto me, O God, that having thus far opened my guilty Heart before thee, I have left ſo many Sins behind, that I cannot number them; ſome that I have really forgot, ſome that I would forget, if my Conſcience would give me leave; Sins known, that I cannot conceal; and Sins ſecret, ſuch as I have taken ſo much care to hide from others, that they are now become hidden from my ſelf.

But whatſoever they are, or whereſoever they are regiſtred, whether in my own Conſcience, or in any other Record, that may be proved againſt me in the Day of Judgment.

I call the whole Court of Heaven to witneſs,

That I do ſadly Repent my ſelf of them all;

That

That I do abhor my ſelf for them all;
That I reſolve ſtedfaſtly *to renounce them all;*
Lord, be thou merciful to me a Sinner.
Amen, Amen.

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16. Stedfaſtly reſolve to forſake all theſe Abominations, wherewith you have grieved the Holy Spirit of God.

Be ſure this be done with the utmoſt Sincerity, without reſerve of any the ſmalleſt Sin, or that which of all others you are moſt inclined to commit; for the leaſt exception will render the whole Duty void and unacceptable; and all you have done will ſtand for nothing.

17. Offer up your ſelf wholly into the Hands of God, with a moſt Solemn Vow of a more diligent Performance of your Duty.

A VOW.

IN the Name of the moſt High God. Bleſſed for ever; and in the Name of his Son *Jeſus Chriſt* our Lord; and in the Name of the Holy Ghoſt. *Amen.*

I a wretched Sinner, here perſonally appearing, and proſtrate before the Throne of

of the Divine Majeſty, do moſt faithfully believe my former Sins are pardon'd. And therefore, I do in the moſt ſolemn manner proteſt, and vow before Almighty God, who knows the Secrets of my Heart; and who (as I firmly believe) will deal with me at the laſt Day according to the Sincerity of this my Reſolution: *I* do before him, as I tender my Eternal Salvation, deſire, and fully reſolve, and vow To honour him, ſerve him, and obey him, from this Day forward; giving and dedicating to him, for this End, all the Powers of Soul and Body. And I will never unſay, revoke, or repent me, of this my Solemn Vow, or any the leaſt Part thereof. And I moſt humbly beſeech Almighty God, to confirm me in this Reſolution; to accept of this my Vow; and to give me Strength to go on to Perfection, in whatever he has made my Duty; through *Jeſus Chriſt* our Lord.

A Prayer for Divine Aſſiſtance

O Lord God, *I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous Judgments*; but of my ſelf I can do nothing. Let thy holy Spirit, which thou haſt

haſt promiſed to thoſe that ask it, aſſiſt this Dedication of my ſelf to thy Obedience, and render it ſincere, hearty, and abiding. And grant, that I may always carry about with me, ſuch a lively Senſe of the numberleſs Obligations I lie under to be thine for ever; that as long as I live, I may daily offer up my ſelf to thy Divine Majeſty, more pure and holy, more humble and meek, more devout and thankful, and more cheartfully diſpoſed to every *good Work*, through *Jeſus Chriſt* our Lord.

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18. To ſhew ỳ ſincerity, and readineſs of your Will, to make Satisfaction to the glory of God, as far as poſſible; ſet your ſelf to the performance of thoſe Duties, in which you have been moſt wanting.

19. Make Reſtitution to all you have wronged, in Word and Deed; either by unſaying and retracting, actual Payment, or deſiring their forbearance.

20. To compleat ỳ Duty, beſure to joyn Almſgiving, if your Circumſtances permit.

An

A Prayer, to be uſed in the Beginning, and during the Continuance of Sickneſs.

ALmighty God, and Merciful Father, whoſe never failing Providence ordereth all Things in Heaven & Earth; I deſire with profound Reverence, to humble my ſelf before thee; acknowledging thy ſevereſt Diſpenſations towards Men are full of Mercy and Loving-kindneſs. I know, O Lord, that thy Judgments are right, and that thou of thy mere goodneſs haſt cauſed me to be troubled. All that I beg is, the Pardon of thoſe Sins which made this thy fatherly Viſitation neceſſary; and ſuch a Meaſure of Grace and Patience, as may continue me under a Chearful and ready Submiſſion to thy mighty Hand, which afflicts not willingly. Be thou, O Lord, my Support under all my Pain, Weakneſs and Infirmities; and ſanctify them all to thy Servant; that they may be a Means to withdraw my Affections from the Vanity of a periſhing World; ſtrengthen my dependance on thee, and purge away the defilement which my Soul has contracted in this ſinful Life. Give

Give a Bleſſing, I beſeech thee, to the Means that ſhall be uſed for my Recovery, and if it be thy good Pleaſure, reſtore me to my former Health, that I may perfect Holineſs in thy fear: But if thou haſt determin'd this my Sickneſs ſhall be unto Death, thy bleſſed Will be done. But however thou art pleaſed to deal with my Body, yet ſpare my Soul, I beſeech thee, and deliver it not into the bitter Pains of Eternal Death. Be thou my Confidence, and the ſupport of my laſt Agonies: Suffer me not to ſink under the Weight of Sorrow, or thro' Dejection and faintneſs of Spirit, to deſpair of, or call in queſtion thy Goodneſs. O grant that I may perform all the Duties to thee, which my low Condition will admit of; and do thou, O Lord, accept of what my Indiſpoſition will render imperfect. And may all thoſe my Friends, whom I leave behind me, have thy *good Providence* for their Safe-guard: May thy Will, and thy Honour, be their chiefeſt Care; & may they never do any thing, which may cauſe them to forfeit thy Favour, which is better than Life. Hear me, O God, and have Mercy upon me. *Lord*, be thou my helper, for *Jeſus Chriſt* his Sake, my *Ever-bleſſed Redeemer.*

See alſo the Prayer for a Holy and Happy Death, p. 53.

For

For Thankfulneſs in Sickneſs.

O God, wonderful both in thy Mercies and Judgments! Grant that the Senſe of my preſent Afflictions may not cauſe me to forget thy paſt Mercies, which thou haſt poured out upon me thy unworthy Servant; but let the Remembrance of the Bleſſings I have enjoy'd thro' thy grace and favour, for which I now render my moſt humble & hearty Thanks, make me chearfully ſubmit to thy Corrections. and patiently wait for the return of thy Loving-kindneſs, which is better than Life; thro' *Jeſus Chriſt* our Lord.

Brown, *&c. Sick Man's Guide*, Lond. 1703.

For a Bleſſing on the Ghoſtly Advice, and Prayers of the Miniſter.

O God, who haſt ordained the Miniſters of the Goſpel for the comfort and edification of the Church; be pleaſed, of thy *infinite goodneſs, to bleſs thoſe good Inſtructions, and Admonitions*, which thy Servant hath now given me. Let them ſink ſo deep into my Heart, that they may anſwer thoſe bleſſed ends for which they were given; and bring forth in me the

Fruits of Righteouſneſs, and true Holineſs. And let thoſe Prayers and Supplications, which he hath put up in my behalf, prevail with thy Divine Majeſty to grant me thoſe *Good Things* which he hath prayed for, thro' *Jeſus Chriſt* my Lord.

Idem.

After the Death of a Child.

O Lord, my God, I tremble at thy Judgments, in depriving me of my great Comfort, and greater Hopes, my dear Child, lately deceaſed. Yet at the ſame time I admire thy *Goodneſs*, in continuing to me ſo many Mercies which I ſtill enjoy; humbly beſeeching thee to grant that the ſenſe of thy Judgments may fright me from ſinning, and the ſenſe of thy Mercies allure me to Obedience. Keep me from immoderate Grief for the Child, now it is Dead; ſince I muſt go to it, but it ſhall not return to me, be pleaſed to repair this Loſs to me, in thine own way, and in thy own good Time; which is always, upon all Accounts, the very beſt. Give me grace contentedly to ſuffer whatſoever thou ſeeſt fit to lay upon me. Make me to feel experimentally, that *Godlineſs with Contentment is great gain*, and however

thou

thou ſhalt be pleaſed to deal with me in this World, give me, I beſeech thee, in thy Houſe, and within the Walls of the Heavenly *Jeruſalem*, a Place, and a Name, better than of Sons and of Daughters. This I beg of thee, for *Jeſus Chriſt* his Sake.

A Prayer for a Woman near the Time of her Travail.

O God, the Help of all that put their Truſt in thee; look in much Pity upon me thy Servant, and grant, I may not be frighted by the Approach of the Pains of Childbirth; but give me Grace, patiently to reſign my ſelf to thy bleſſed Will who only knoweſt what is beſt for me; and who, I truſt, wilt not lay upon me more than I am able to bear. O Lord, pardon thoſe Sins which have made me unworthy of thy Care. *Proportion* thy Strength to my Weakneſs; and when *Pain* and *Sorrow* take hold of me, let me not ſink under them, I beſeech thee; but ſave and deliver me, for thy Mercies Sake; and make me, in thy *good Time*, the joyful Mother of a hopeful Child, which may live to be an Inſtrument of thy Glory, and may ſerve thee faithfully in its Generation. Grant this, for *Jeſus Chriſt* his Sake.

A Prayer to be ſaid by a Maiden, before ſhe enter into a State of Marriage.

I.

O Moſt Glorious God, and my moſt Indulgent Lord, & Gracious Father, who doſt bleſs us by thy Bounty, pardon us by thy Mercy, ſupport and guide us by thy Grace, and govern us by thy Providence; I give thee moſt humble and hearty Thanks, that thou haſt hitherto preſerved me in my Virgin-State with Innocence and Chaſtity, in a good Name, and a modeſt Report. It is thy Goodneſs alone, and the bleſſed Aſſiſtance of thy holy Spirit, by which I have been preſerved; and to thee I return all Praiſe and Thanks, and adore and love thy Goodneſs, of which there is no End.

II.

And now, O Lord, ſince I am to change my Condition, & enter into the Holy State of Marriage, which thou haſt ſanctified by thy Word and Promiſes, and raiſed up to an Excellent Myſtery; that it might repreſent the Union of Chriſt and his Church; be pleaſed to go along with thy Servant in my entring into, and paſſing through this State; that it may not be a State of Temptation or Sorrow, by occaſion of my Sins or

or Infirmities, but of Godlineſs and Comfort, as thou haſt intended it to all that love and fear thy Holy Name.

III.

Lord, bleſs and preſerve that Dear Perſon, whom thou haſt choſen to be my Husband: Let his Life be long and bleſſed, comfortable and holy; and let me alſo become a great bleſſing and Comfort unto him; a Sharer in all his Joys, a refreſhment in all his Sorrows, a meet Helper for him in all Accidents & Chances of ỳ World. Make me amiable for ever in his Eyes: Unite his Heart to me in the deareſt Union of Love and Holineſs; and mine to him, in all Sweetneſs and charity, and compliance. Keep from me all Ungentleneſs, Sullenneſs, and Harſhneſs of Diſpoſition, all Pride and Vanity, all Diſcontentedneſs and Unreaſonableneſs of Paſſion and Humour; and make me humble and obedient, patient and contented, uſeful & obſervant; that we may delight in each other according to thy bleſſed Word and Ordinance, and both of us may rejoyce in thee, having our Portion in the Love and Service of God for ever and ever.

IV.

O Bleſſed Father, never ſuffer any Miſtakes or Diſcontent, any Diſtruſtfulneſs or Sorrow, any trifling Arreſts of Fancy, or unhandſome Accident, to cauſe any Unkindneſs between us; but let us ſo dearly love, ſo affectionately obſerve, ſo religiouſly attend to each other's Good and content; that we may always pleaſe thee, and by this learn and practiſe our Duty and greateſt Love to thee, and become mutual Helps to each other in the way of Godlineſs: That when we have received ȳ bleſſings of a Married Life, the Comforts of Society, the Endearments of a holy and laſting Affection, and the Dowry of bleſſed Children, we may for ever dwell together in the embraces of thy Love and glories, feaſting in the Marriage-Supper of the *Lamb* to Eternal Ages, thro' *Jeſus Chriſt* our Lord. *Amen, Amen.*

AN OFFICE FOR THE Holy *Communion.*

Uſe the Office of Humiliation *once, on* Wedneſday, *or* Friday, *in the preceding Week.*

A Prayer to fit us for duly Partaking of the Lord's Supper.

ALmighty God, by whoſe bounty and Goodneſs I have an Opportunity of approaching thy Table: I am ſenſible of my great unworthineſs; but the dying Command of my bleſſed Saviour makes it abſolutely neceſſary; and the many Spiritual Wants I labour under, oblige me to apply to his Sovereign Remedy for Sin. Aſſiſt me therefore, O Lord, with thy Holy Spirit, both in my Preparation, and alſo in the actual Performance of this my bounden Duty and Service; not weighing my Merits, but pardoning my Offences. Let me ſo try and examine my ſelf, that I may find

find, it is not in vain to attend upon thee in the Ways of thy own Appointment; but that great Advantage is to be had, by a due Commemoration of ỹ Death of Chriſt the Lord. Grant me to attain to ſuch a deep Senſe of his Sufferings, as may inflame my Heart with Love and Gratitude towards him, for thoſe ineſtimable Benefits which he hath purchas'd for me; & ſuch a ſight of my own Sins which occaſioned all his Sorrows, as hereafter to deteſt them. Grant me ſuch a Faith in his one Oblation, that I may effectually plead the Merit of it in this Commemoration, and thereby render thee Gracious unto me. And give me ſuch Deſires of being made conformable to thy Holy will and Pleaſure, as may transform me into thy Divine Image, and continue me thy faithful Servant all the Days of my Life; through *Jeſus Chriſt* our Lord.

At our Coming to the Lords Table.

Bleſſing, Honour, Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever.

At our Offering.

I acknowledge, O Lord, that all I poſſeſs is the free Gift of thy Bounty: Accept of the offering of my Hands, as a Teſtimony of what I acknowledge, and of that Charity to my Neceſſitous Brethren, which thou requireſt, and haſt made an evidence of my Love to thee. Pardon all my vain, and and ſinful Expences; and ſanctify to me the Remainder of what I Poſſeſs, that I may always uſe it to thy Glory, for *Chriſt* his Sake.

Before we Receive the Bread and Wine.

Grant, O Lord, that I may entirely reſign my Soul and Body to be a reaſonable, holy, and lively Sacrifice unto thee; thou haſt the juſteſt Claim unto me, ſince *thy Hands have made and faſhioned me*, and thy Son has purchaſed me at the *Price of his own Blood.*

Grant, that I may conſtantly endeavour to make ſome Proficiency in all the Virtues of a Chriſtian Life, ſince the bleſſed *Jeſus* has obtained for me the Grace and Aſſiſtance of thy holy Spirit, *to work in me both to will and to do, according to thy good Pleaſure:*

Bleſſed *Jeſus* who haſt told us, that *he that eateth thy Fleſh, and drinketh thy Blood, dwelleth in thee, and thou in him*; grant, that

I may

I may do ſo with a true penitent Heart, & lively Faith; and become thereby a Living Temple, ſanctified to thy Honour and Service.

After we have Received.

Grant, O Lord, that by this ſacred Memorial of thy Crucified Body, now given and received according to thy own Inſtitution, all the Benefits of that moſt precious Sacrifice thou did'ſt once offer up for the Sins of the World, may be ſealed, and applied to my Soul in particular.

If there be Time, uſe the Form of *Thankſgiving*, and the *Litany for all Eſtates of Men:* If not, uſe them at Home.

After the Bleſſing.

By the Merit of that Sacrifice, which we have now commemorated, pardon, O Lord, the many Defects and Infirmities, which have accompanied our Performance of this Holy Duty. And as we have made a new Dedication of our ſelves unto thee; ſo be thou graciouſly pleaſed to receive us for thy own, and increaſe thy holy Spirit in us more and more, till we arrive at thine Everlaſting Kingdom; through *Jeſus Chriſt* our Lord.

A Thankſgiving after we are returned Home.

WHat Thanks, moſt Gracious Lord, can I return thy Divine Majeſty, for impreſſing a ſenſe of my Duty, and diſpoſing me to commemorate the infinite Love of my Redeemer; and for that Strength and Power, whereby thou haſt in ſome meaſure enabled me to perform it? I will praiſe and magnify thy Glorious Name, and entirely devote my ſelf to thy Service, as long as I have any Being. Bleſſed be thy Name, for thoſe freſh Supplies of Grace I have received: Grant that they may make me run the way of thy Commandments with delight; that I may never any more Faint under the Practice of my Duty. Bleſſed be thy Name, for thoſe comfortable Aſſurances thou haſt given me of Pardon and forgiveneſs. Let this thy compaſſionate goodneſs be a perpetual Obligation to Love and Gratitude. Let it put me upon my Guard, that I may watch over all my Ways, and ever do that which is well-pleaſing in thy Sight. Bleſſed be thy Name, for that Peace and Quiet thou haſt reſtored to my Soul; for thoſe Reſolutions thou haſt wrought in me, to perſevere in thy Service to the end of my Days. O make them firm, vigorous, and abiding; and never let any ſinful Paſſions

ruffle

ruffle and diſcompoſe my Soul Bleſſed be thy Name, for that Reliſh thou haſt given me of Spiritual Delights, and the Deſires of an Eternal Poſſeſſion. Grant, O Lord, that I may walk worthily of theſe thy diſtinguiſhing Mercies, and live as becomes the Redeemed of the Lord. Grant this I moſt earneſtly beſeech thee, for the ſake of JeſusChriſt, *our Mediator and Advocate.*

FINIS

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THere is now in the Preſs and will Speedily be Publiſhed: The Great Duty of Frequenting the Chriſtian Sacrifice, and the Nature of the Preparation Required: With Suitable Devotions. Partly Collected from the Ancient Liturgies. To which is perfixed Inſtructions for Confirmation.